

Syn. 8. 63. 83.

A

22

A

THE
DOCTRINE
of the Bible.

OR,
R V L E S O F
D I S C I P L I N E.

BRIEFLY GATHERED
through the whole course of
*the Scripture, by way of
Questions and Answers.*

The knowledge of holy things is vnderstan-
ding; by it K I N G s raigne, and Princes
establisth Iustice.



L O N D O N,
Printed by Tho: Purfoot, for Edward Brew-
ster, and Robert Bird, and are to be sold
in Paules Church-yard, and in Cheap-
side at the signe of the Bible.

1630.



TO THE READER.

*I*udgements are prepared for
scorners, Prouerbs. 19. 29.

*If any man long after life, &
to see good dayes, let him re-
fraine his tongue from euill.*
1 Pet. 3. 10.

*As you would that men should
doe to you, so doe you to them,*
Luke. 6. 31.

*Loue couereth the multitude
of faults, 1 Pet. 4. 8.*

*He that loueth not, knoweth
not God, for God is lone, 1. Ioh.
4. 8.*

**The Doctrine of the Old
and NEW TESTAMENT.**

QUESTION.



What is doctrine?

An. Precepts for the finding and racing out of sinne.

Qu. *What is the effect of doctrine?*

A. Faith and vertuous living.

Qu. *How manifold is doctrine?*

A. Two-fold, either diuine or morall.

Q. *Diuine, as how?*

A. In our duty towards God.

Q. *Morall, as how?*

A. In our duty toward our selues and our brethren.

Qu. *How many sorts of men may wee call brethren?*

A. Foure.

Qu. *Which be they?*

An. Such as are of one parentage, one countrey, one religion, or of one mind by friendship.

Q. *How is morall doctrine diuided?*

Answ. Into rules of duty toward our superiours, parents, kindred, off-spring, family, and inferiours.

Genesis.

Q. How may this duty be infringed?

A. By corruption of the flesh, and all other actual finnes.

Q. How many waies did God teach?

A. Foure manner of wayes.

Q. Which be they?

A. By his word, by his workes, by his punishments, and by his blessings.

Qu. Are these performed alway in his owne person?

A. No, but more often by his chosen Ministers.

Q. How are they intituled?

A. By the names of Patriarkes, Capitaines, Iudges, Kings, Prophets, Euangelists, and Apostles.

Qu. which call you Patriarkes?

An. The first Fathers of the Church, as Adam, Enoch, Isack, Iacob, &c.

Qu. which call you Capitaines?

Ans. Such as had the leading of the Israelites from Ægypt to the land of Canaan and gaue directions in time of battell, as Moses and Ioshua.

Q. which call you Iudges?

An. Such as execute Gods iudgments vpon the enemies of the Church, and did administer iustice among his people, as Ehud, Shamgar, Sampson, Gideon, Iph-taph, Samuel, &c.

Q. which call you Kings?

Ans.

An. The annoynted of God, and so-
veraigne Rulers of the people, as *Saul*,
Dauid, &c.

Q. which call you Prophets?

An. Such as by inspiration of the ho-
ly Ghost did fore-tell the ruine of sinne,
and the reward of vertue, and were in-
terpreters betweene God and man.

Q. which call you Evangelists?

A. The writers of the Gospell of Iesus
Christ.

Q. why are they called Evangelists?

A. Because their workes containe the
glad tydings of saluation to all that
belecue.

Q. which call you Apostles?

A. The chosen Disciples of Christ, as
Simeon, *Peter*, *Andrew*, *Iohn*, &c.

GENESIS.

Chapter I. to 15.

Question.

V *What doe we learne by the cre-
ation of the world?*

An. As touching the Creation three
things.

Q. which be they?

Ans. His omnipotency, in creating all
things of nothing: his bounty, in furni-

Genesis.

shing the world with all necessary ornaments ; and his loue, in giuing man dominion ouer all, chap. 1. 10:

Qu. What doe we learne as touching our selues?

A. Three things.

Q. Which be they?

Ans. The obseruation of the Sabbath, Chap. 2. 2. Humility of mind in being made of the dust of the earth. Chap. 2. 7. And the reuerence which wee owe to marriage.

Q. Why ought we to reuerence marriage?

Ans. Because it was instituted of God himselfe, and in Paradise, ch. 2. 23.

Q. How ought a man to loue his wife?

Ans. As himselfe, being flesh of his flesh.

Qu. Where was man placed after his creation?

A. In Paradise.

Q. Did he continue there?

A. No he fell.

Q. How?

A. By the malice of the diuell.

Q. What was his sin?

A. Disobedience.

Q. How did God punish him?

An. He cursed him and his posterity, wherein he shewed his iustice, chap. 3. 13.

Qu. How did he comfort him?

An.

Ans. By promising forgiveness by the seed of the woman, Christ Iesus, ch. 3. 14.

Q. What did that shew?

A. His mercy.

Q. Upon how many waies did the curse of God extend upon Adam?

A. Foure manner of waies.

Qu. Which be they?

An. First, the earth was made barren for his sake: Secondly, his posterity as well as himselfe, became bondmen to hell. Thirdly, but all the dayes of his life he was to eate his bread in the sweat of his browes. And fourthly, he was thrust out of Paradise.

Qu. How was Eve punished?

A. Two manner of wayes.

Q. Which be they?

A. First, to bring forth her children in sorrow: and secondly, to liue in subiection unto her husband.

Qu. How was the Serpent punished?

A. Three manner of wayes.

Q. Which be they?

An. First, he was made the most cursed of all creatures: secondly hee was to goe vpon his breast; and thirdly, to deuoure the dust of the earth.

Qu. What was the second sin of the world?

A. Murther.

Qu.

Genesis.

Q. VVho committed it ?

A. Cain.

Q. Vpon whom ?

Ans. Vpon his brother Abel, chap. 4.

II. 12.

Q. VVhat was their quarrell ?

A. About their Sacrifices.

Q. VVhy ?

An. Because Abels was accepted, and Cains was not, chap. 4. 4. 5.

Qu. VVhy did not God accept Caines Sacrifice ?

A. Because he did it more for custome then conscience.

Q. Who taught them to sacrifice ?

A. Their Father Adam ?

Qu. How could he doe that, & the Law not giuen ?

An. The Law of God is two-fold, naturall, imprinted in mens hearts, and traditionall, pronounced from God, and written in the Bible.

Qu. VVhich of these two had Adam.

A. The first.

Qu. what was the punishment of Cain for killing his brother Abell.

Ans. Hee was cursed of God, and condemned for a runnagate.

Q. Whom did God raise after the death of Abel, to build his Church vpon ?

A. His brother Seth, ch. 4. 25.

Qu.

Qu. Did the example of Cains punishment admonish the succeeding ages to beware of sinne?

A. No, as the world grew in yeares, so it grew in iniquity.

Qu. In what manner?

An. It was wholly corrupt, and full of cruelty, ch. 6. 12.

Qu. By whom did God reprove them?

A. By Noah.

Q. How?

Ans. In making it knowne hee would drowne the world, by his preparing of the Arke.

Qu. Were the people reformed?

Ans. No: they laughed at it and remained secure till the waters came vpon them.

Q. were all destroyed?

An. All but Noah and his family, and some other for the preservation of their kind.

Q. what moued God that he would not spare so much as the bruite beasts?

A. His detestation of sin, ch. 6. 7.

Q. who was the first figure of Christ?

A. Enoch.

Q. How was he a figure of Christ?

Ans. In being taken body and soule vp into heauen, as Christ was, chap. 5.

Genesis.

Quest. Who was the first figure of the Church?

A. Abel.

Qu. Who was the second?

A. Noah, preserved in the Arke.

Q. What did his preservation testifie?

Answ. The loue of God toward his Church.

Qu. What did the tossing of the Arke by the waues signifie?

An. The persecution that the Church should suffer.

Qu. Wherein did the mercy of God appeare?

A. In causing the waters to fall.

Qu. Wherein did the zeale of Noah appeare?

Answ. In giuing thanks for his deliuerance, as soone as he set foot vpon dry ground, ch. 8. 20.

Q. How did Noah afterward offend?

A. By drunkenesse, ch. 9. 21.

Q. Who couered their fathers shame?

A. Shem and Iaphet.

Q. What receiued they for it?

A. Their fathers blessing, ch. 9. 26.

Q. Who made a mocke of his fathers infirmity, and did not seeke to couer it?

A. Cham.

Qu. What was his reward?

A. His fathers curse, ch. 9. 25.

Qu.

Q. How did God plague his ambition?

A. By confusion.

Qu. where?

Ans. At the building of the Tower of Babel, where all people purchased the displeasure of almighty God.

Quest. By whom did they recover their displeasure?

An. By the faith of Abraham cha. 2. 3.

Qu. How?

An. In his seed all Nations were blessed.

Qu. who was Abrahams brother?

A. Lot.

Q. Did they agree together like brothers?

A. Yes, till they grew rich.

Qu. who was the cause they fell out?

A. Their heard-men.

Q. After the quarrell was knowne, did their masters (as men of our age) seeke to be reuenged one of another?

A. No, they gaue gentle words; and sought meanes how to preuent the like inconuenience.

Qu. How was that?

A. They departed, and dwelt asunder, chap. 13. 7.

Qu. But with that separation did their loue decay?

An. It was still constant, and brother-like.

Quest.

Genesis.

Q. How did that appeare?

A. In that (afterward) when Lot was taken prisoner in the company of the Kings of Sodome and Gomorrah, Abraham with a band of men rescued him and set him free, chap. 14. 15.

Q. Did Lot then dwell in Sodome?

A. He did.

Qu. why: that was a dangerous place though pleasant.

A. True: for are all places where wickednesse abounds.

Q. Yet Lot was a righteous man?

An. Hee was, but hee suffered as the wicked did, for being in company with them.

Qu. How was that?

Answ. Hee was taken prisoner (as I sayd before) with the irreligious Kings, going in ayd with them against their Enemies.

Chapter 15. to 20.

QUESTION.

VV *How was Abrahams wife?*

An. Sarah.

Qu. How did she offend when she perceived her selfe barren? ch. 16. 3.

A. By vsing vnlawfull meanes to raise seed to her husband.

Qu.

Q. How was that?

Ans. By sending Hagar her mayd to his bed.

Qu. How did God plague her for it?

A. Her mayd despised her, and triumphed ouer her in her own house, ch. 16. 5.

Qu. What other sinne followed in the necke of her first?

A. Wrath.

Q. How?

A. She obtayned license of her husband to be reuenged vpon Hagar.

Q. In what manner was she reuenged?

An. Shee thrust Hagar and her child out of doores.

Qu. Whither went Hagar?

A. Into the wilderness.

Qu. Had she no friend to goe vnto?

A. None at all; there was a poore seruant, and a stranger.

Qu. To whom did she appeale?

A. To God.

Q. Did he relieue her?

A. Yes.

Qu. What learne we by that?

Ans. That God reiecteth no estate of persons in their misery, if they call vpon him, chap. 16. 10.

Qu. Was Sarah barren still?

A. No, God gaue her a sonne in her old yeares.

Qu.

Genesis.

Q. What was his name?

A. Isaac, and this was hee in whom the couenant was made.

Q. What was the signe of the couenant?

A. Circumcision, or the cutting off of the fore kinne.

Q. What is signified by that?

Ans. The casting away of the lewd affections of our hearts, if we meane to be made partakers of Gods mercy, chap. 17. 10.

Q. Were none partakers of the couenant but such as might be circumcised?

Ans. Yes, women; because vnder the name of man both sexes are comprehended.

Q. What was Hagar's sons name?

A. Ishmael.

Q. Did not the couenant belong to him as well as to Isaac? hee was the seed of Abraham.

A. No.

Qu. Was there two couenants then that God blest him so?

Ans. Yes, there were two couenants made.

Q. Which be they?

A. The one eternall made to the children of the spirit, the other temporall made to the Children of the flesh.

Q. What was the eternall couenant?

Ans.

An. That from *Isaac* should come the Messiah.

Q. What was the temporall covenant?

Ans. That from *Ishmael* should spring a mighty Nation, euen twelue Princes, chap. 17. 20.

Q. Where was Abraham now seated?

A. In Canaan.

Qu. What temporall blessings did God bestow upon him?

A. He was exceeding rich.

Q. How did he employ his riches?

Ans. In hospitality and other good deeds.

Qu. Wherein appeared his hospitality?

An. In vsing strangers and trauellers kindly.

Q. What strangers?

An. The three Angels in the shape of men.

Qu. How did he entertaine them?

An. First, he ranne out to entertayne them: then he entreated them to rest in his Tent: and last of all hee feasted them.

Q. Do rich men in these daies follow the example of Abraham in vsing friendly hospitality towards trauellers & poore men?

Ans. No: the most part of them instead of running out to meete the poore (which they see them comming) rather
turpe

Genesis.

turne their backs vpon them, and run from them: and for intreating them to stay, with churlish and crabbed words rate them from their doores, and in stead of feasting and refreshing them, let them depart weary and with emptie stomackes.

Qu. How did the Angell requite Abraham.

Ans. Told him ioyfull newes concerning the birth of his son *Isaak*, and what the purpose of God was toward *Sodome* and *Gomorah*.

Qu. What was the purpose of God toward Sodome?

A. Vtterly to destroy it for sinne.

Q. Did Abraham pray for it?

An. Yes, in such zealous manner, as had there been found ten godly persons in it, the Citty had bin saued, ch. 18. 32.

Qu. Why did Abraham pray for it?

An. First, in regard of his brother *Lot* that dwelt there, and then in regard of humanity, for that it grieved him so many people should be destroyed.

Qu. What did that signifie?

A. That *Abraham*, as all Gods people ought to be, was of a pittifull mind, euen towards Infidels.

Qu. What solicited Gods vengeance against the prayer of Abraham?

An.

A. The continuall cry of sin, ascending out of Sodome and Gomorrah into the eares of God: whereby wee learne that sinne is a continuall cryer against vs, so long as we let it dwell amongst vs, chap. 19. 13.

Qu. was all the Cittie then destroyed?

Ans. All but Lot, his wife, and two daughters.

Q. what was the commandement that God gaue him at his departure from the Cittie?

A. Not to looke backe.

Q. was the commandement kept?

A. No, Lots wife brake it.

Q. what was her punishment?

A. She was turned into a pillar of salt, chap. 19. 26.

Q. what moued her to looke backe?

Ans. Her fond desire, to thinke shee should forgoe her wealth, & to pleasant a place.

Q. What doe we learne by that?

Ans. That no care of earthly things (be they neuer so glorious) must hinder vs from obeying Gods Commaundements.

Q. How was the Citty destroyed?

Ans. With fire and brimstone from heauen, chap. 19. 24.

Q. where did Lot remaine afterward?

An.

Genesis.

A. In the mountaines.

Qu. What sin did he fall into whilest he was there?

A. Drunkenesse.

Qu. What next?

A. Into incest.

Q. What doth that prove?

A. That one sinne begets another.

Qu. How was Lot incestuous?

A. By his owne daughters.

Q. Who tempted him therunto?

Ans. They, when they had made him drunke.

Qu. What was Gods punishment for that sinne?

A. The nation that came by that conception was a cursed generation.

Q. What generation was it?

A. The Moabites and the Ammonites, chap. 19. 37.

Chapter 20. to 34.

Question.

Who had like to haue wronged Abraham by taking his wife?

A. King Abimelech.

Qu. How was he prevented?

Ans. God threatned him with death, chap. 20. 3.

Qu. Did he upon that deliver her backe

to her husband?

A. He did.

Q. What learne we by that?

A. Two things.

Q. Which be they?

A. First, that God will punish adultery; and next the very heathens abhorre the breach of wedlocke, ch. 20. 5.

Q. How did God try Abrahams faith?

A. By bidding him sacrifice his onely sonne Isaac, ch. 22. 2.

Qu. Would he haue done it?

An. Yes, but that an Angell stayed his hand.

Q. How was his faith rewarded?

Ans. God renewed his couenant once againe, and told him for that deed hee would multiply his seed on earth like the sand on the sea shore.

Qu. What vertue did God further proue in Abraham?

A. His patience.

Q. How?

Ans. In taking his wife Sarah from him.

Q. Yet he did mourne for her death?

Ans. That was the weakenesse of the flesh, but his soule was glad in that hee knew she liued eternally, chap. 23. 2.

Q. What other vertue had Abraham?

A. Vprightnesse of mind.

Qu.

Genesis.

Qu. wherein did that appeare?

An. When Ephron the Hittite offered him a peece of ground to bury his dead, he would not take it before he had payd the price of it, ch. 23. 13.

Qu. Is that modesty obserued now a- dayes?

An. No: many will bee so farre from giuing their Neighbour the worth of their goods, as they will seeke by deceit, cousonage, and violence to pull them from them wrongfully, and for nothing.

Quest. What was Abrahams care for Isaak when he came to age?

An. To provide him a vertuous wife, chap. 24. 4.

Qu. Was he ruled by his Fathers appointment?

A. He was.

Q. What did he shew in that?

Ans. A noble president of obedience to all Sonnes to follow the Counsell of their Parents in choosing them wiues, and not thei'r owne inordinate desire.

Qu. whom did Abraham send about this businesse?

A. His chiefe Seruant, ch. 24. 2.

Qu. How did he proceed in it?

An. With prayer that he might speed well, and thankesgiuing afterward for his successe.

Qu

Quest. What other good property was in that servant?

An. He would not eat when he came to his iourneys end before hee had done his Masters message.

Qu. What may servants learne by that?

Answ. To regard more their Masters businesse, then their owne pleasure, chap. 2. 33.

Quest. What daughter did he chuse for his Masters sonne?

Answ. Rebecca, the daughter of Bethuel.

Qu. When her parents heard the request of Abraham, did they presently give their daughter to Isaack?

An. No, they asked counsell of God first, and then the Maides consent.

Qu. What is to be learned by that?

An. As children ought not to match without the Parents consent: So Parents ought not to match their children without their consent, chap. 24. 18.

Quest. After Isaack and Rebecca were married, what issue did GOD give them?

An. Two sonnes, Esau and Iacob.

Quest. What was Esaus undoing?

An. The lust of the flesh.

Quest. Wherein?

Genesis.

An. Hee sold his birth-right for Pot-
tage.

Qu. what ouer-sight was that?

An. An ouer-sight that many worldly
men runne into.

Qu. what is that?

An. Preferring of trash before the rich
graces of God. chap. 25. 33.

Qu. what did that negligence loose him
else?

An. His fathers blessing.

Qu. what was the reason?

An. Because non regarding his earth-
ly patrimony, God likewise suffered him
to loose the benefit of his heauenly inhe-
ritance, which was spirituall benediction.

Qu. Did Esau at the last see his owne
error?

Ans. No, but rather ranne into error.

Qu. How?

An. By hating his brother *Iacob*, chap.
27. 41.

Qu. what was the vertue of *Iacob*?

Ans. Patience in giuing place to his
brothers rage, and going to seeke his for-
tune in another countrey.

Qu. whether went he?

An. To *Haran* to his vnclē *Laban*.

Qu. what were his vertues there?

An. Diligence in doing his vnclē ser-
uice; and fidelity, in not deceiuing him.

Qu.

Qu. How did God deale with Laban?

An. He prospered him for Iacobs sake.

Qu. What were Labans vices?

An. Ingratitude and Oppression.

Qu. How was he ungratefull?

An. In vpbraiding Iacob for his good seruice.

Qu. How did he oppresse him?

An. In trebling his seruitude by fraudulent and crafty meanes.

Qu. Did God deliuer Iacob at last?

An. Yes, as he will all others that trust in him, though a while hee seeme to bee farre from them.

Qu. What was the reward of Iacobs patience and true seruice in the end?

An. Whereas when hee came from his fathers house, and had but one coat on his backe, and a staffe in his hand, at his returne, hee was the Husband of two Wiues, the Master of many Seruants, and the owner of much treasures, and diuers herds of cattell, chap. 30. 43.

Qu. Did not Iacob feare to returne into his owne Countrey, knowing that his brother Esau was his enemy?

An. No.

Qu. Why?

An. Because hee knew God that had commanded him to goe, would defend him.

Genesis.

Quest. How did his brother Esau receive him?

An. Louingly, and like a brother.

Quest. What was the vertue of Esau in that?

Answ. He thought it a base and vnnatural thing to keepe enuy alwaies in his stomacke toward any one, much lesse towards his owne brother, chap. 33. 4.

Chap. 34. to 50.

QUESTION.

H*ow many sonnes had Iacob?*

Answ. Twelue.

Qu. Which of those twelue was a figure of Christ.

An. Ioseph.

Quest. wherein?

An. In being sold by his owne brethren.

Qu. what learne we by that?

An. That in all ages after GOD had promised the Messias to Adam, hee neuer ceased by word or deede to signifie his comming.

Qu. why did Iacobs sonne sell their brother Ioseph?

An. For malice, in that Ioseph prophesied by dreames, his brothers should bee his seruants, and bow vnto him.

Quest

Qu. what other sinnes did they runne into besides?

An. Murther and dissimulation.

Qu. How?

Answ. They intended to haue slaine their brother, but that Iuda dissuaded them, chap. 37. 26.

Qu. How did they dissemble?

An. In telling their father that their brother was slaine by wild beasts, chap. 37. 32.

Qu. what was the fruit of these sinnes?

An. They procured disquietnesse of conscience in themselves, and teares to their old Father, whom they ought rather to haue comforted, chap. 37. 34.

Qu. Did this pollicy of theirs ere the more preuent the subiection which they feared?

An. No, God prospered Ioseph, and gaue him fauour in the Court of Ægypt.

Qu. with whom?

Answ. With Potipher, Pharaobs, chiefe Steward.

Quest. How did Ioseph shew himselfe there to be the seruant of God?

An. In resisting the lust of Potipbars wife.

Quest. what is the nature of lust being resisted?

An. It growes impudent and outragious, chap. 39. 14.

Genesis.

Qu. Shew an instance?

An. Potiphars wife when she saw Ioseph would not yeeld to her, accused him that he would haue rauished her.

Qu. Did God suffer her accusation to take effect?

An. Yes, Ioseph was imprisoned.

Qu. He being guiltlesse, why would God suffer that plague to be layd vpon him?

An. For two causes.

Qu. Which be they?

An. First, that by his strange deliuerance hee might haue greater cause to glorifie his name: and secondly, to make his lewd disgrace a cause of higher promotion.

Qu. How was Ioseph deliuered?

Answ. By interpreting the Kings dreame.

Quest. How was he aduanced?

An. Hee was made Ruler ouer all Ægypt.

Qu. what was the plague God laid vpon his bretheren for selling him?

Answ. They were oppressed with a mighty famine, chap. 41. 54.

Qu. whether came they for succour?

An. To their brother vnknowne.

Qu. what reuerence did they shew vnto him?

Answ. They knneeled vnto him, and called

called him Lord, chap. 44. 16.

Qu. *What vertues doe wee learne by the example of Ioseph in this his high authority?*

An. Three.

Qu. *Which be they?*

An. Charity, Clemency, and humilitie.

Qu. *How was he charitable?*

An. He relieued his father and brothers with corne freely, and without recompence, chap. 42. 25.

Qu. *How was he gentle?*

An. In pardoning the wrongs that his brothers had done him, chap. 45. 5.

Qu. *Wherein is he humble?*

An. In not despising his father and brothers (poore Shepheards of Canaan) though himselfe were the second person in Ægypt: and in sending for his father to be partaker of his happinesse.

Quest. *Did Iacob come thither?*

An. Yes, and there dyed.

Qu. *What doe we learne by his death?*

An. To desire of God to dye as hee did.

Quest. *How was that?*

An. Praying, blessing, and rehearsing the gracious benefirs of God, chap. 48. 34. 39.

Quest. *What zeale had Praraoh (being*

Exodus.

an Infidell) toward his idolatrous Priests, more then many Christians now adayes haue toward the tru ministers of the eternal God

*An. He did not diminish their Church-
liuing, chap. 47. 22.*

The end of Genesis.

EXODVS.

Chap. 1. to 14.

QUESTION.

VV *Hy did God bring the house of
Israel into Ægypt.*

Answ. For two causes.

Qu. which be they?

An. First, to shew the truth of his word; for he had said to Abraham, they should be strangers from the land of Canaan the space of foure hundred yeares, and suffer much oppression, Gen. 14. 15. Secondly, to haue fit occasion to shew his loue towards them, and the better to traine them vp in the knowledge and feare of him.

Qu. How came it to passe they were oppressed here in Ægypt, considering the good entertainment which they had at the first?

*An. The countenance of time had worne out the fame and remembrance
of*

of Ioseph, by reason that many Kings had raigned since the first Pharaoh, and now the children of Israel were mightily increased.

Quest. How were they increased?

An. From seauenty persons (for that was the whole number of them at their first comming) to many hundred thousands.

Qu. Did that make the King repine against them?

An. Yes.

Qu. why?

Anf. For two causes.

Qu. which be they?

An. First, in regard of their religion, and next, fearing lest their multitudes would endanger his gouernment, chap. I. 10.

Quest. How did hee seeke to suppress them?

An. Foure manner of waies.

Qu. which be they?

An. First, in making slaues of them: & next, in going about to murder their men children.

Qu. wherein consisted their seruitude?

Answ. In making of bricke, carrying of burdens, and other flauery, chap.

I. 14.

Quest. How did Pharaoh goe about to murder

B. 5.

murder

Exodus.

murder their men children?

An. Two manner of waies.

Qu. Which be they?

Anf. First, secretly, in commanding the Midwiues (at their houre of birth) to destroy them; but they not obeying his command, hee fell secondly into a more open and violent practise.

Qu. How was that?

Anf. Hee commanded his owne people, that whensoever they heard of the birth of an Hebrew man child, they should take it from the mother, and cast it into the riuer, chap. I. 11. 22

Quest. How durst the Midwines disobey the Kings Edict?

An. Because (as all Gods Seruants ought to doe) they feared him more then any earthly person.

Qu. were the number of the people (by these cruell proceedings) lessened and diminished?

An. No, the more they vexed them, the more they multiplied. chap. I. 12.

Qu. what doe we learne by that?

An. That no tyranny can extinguish the Church of God?

Qu. How did God diuert the malice of Pharaoh?

Anf. In causing him to cherish and bring vp, euén in his owne Court that

He-

Hebrew child, which afterward proued to be his destruction, and the deliuerance of the children of Israel.

Qu. who was that?

An. Moses.

Qu. How was he preserved?

An. When his mother had hid him three moneths from the tyranny of the King, and could hide him no longer, shee put him into a basket made of reedes, and set it by the riuer side.

Qu. what became of him there?

An. King Pharoahs daughter walking that way, found him, and put him to bee nursed of his owne mother, chap. 23.

Qu. whnt appeareth in this?

An. The prouidence of God.

Qu. wherein?

Answ. In that no humance policie can hinder that which he hath once determined.

Qu. what was the first crosse that God laid vpon Moses when he came to age?

Qn. The killing of an Ægyptian, for which he was forced to flee.

Qu. whither?

An. Into the land of Midian.

Qu. who succoured him there?

An. Iethro, and gaue him his daughter in marriage.

Qu. what trade of life did Moses vse?

An.

Exodus.

An. Keeping of sheepe.

Qu. How did God appeare to Moses?

An. In a fiery bush, chap. 3. 2.

Qu. Did the bush burne?

An. Yes, but it did not consume.

Quest. In that sence what doth it represent vnto vs?

An. The Church of God, which should suffer persecution, but neuer subuersion.

Quest. Wherefore did God appeare vnto Moses?

An. To send him forth for the deliuerance of his people.

Qu. What moued him thereunto?

An. Two things.

Qu. Which be they?

An. The remembrance of his covenant made with *Abraham*, and the signes and cryes of the poore *Israelites*, that dayly pierced the gates of heauen, chap. 2. 23.

Qu. What comfort doe we receiue from hence?

An. An assurance that God will heare our prayers in time of our affliction, if we call to him.

Quest. Did Moses obey the commandment of GOD about his returne into *Ægypt*?

An. At the first he was doubtfull.

Qu.

Qu. whereof?

An. Of his owne sufficiency, and incredulity of the people.

Qu. How did God strengthen him?

An. By ioyning Aaron to assist him, and giuing them power to confirme their message by working of Miracles.

Quest. How did the people receiue their message?

An. vvith attentiu eares.

Quest. what vertues do we learne of the people after they had heard the words of Moses.

An. Two.

Quest. which be they?

An. Faith, in that they belieued him what he said; and thanksgiuing, in praying God, since it pleased him to looke vpon their tribulation, chap. 4. 31.

Qu. what vices are wee admonished to beware of, by the example of Pharaoh?

An. Obstinacy of heart, in contemning the preaching of Moses.

Qu. In how many respects was Pharaoh obstinate?

An. In foure respects.

Quest. which be they?

An. First, in not granting Moses request. Secondly, in comparing the power of his Southsayers and Coniurers, with the power of God, chap. 7. 11.

Third.

Exodus.

Thirdly, by imputing the desire which Godspeople had to serue him (as the wicked alwaies will) to bee nothing else but a disposition in them to be idle, chap. 5. 8. Fourthly, not onely in retayning them still in his country, but doubling their seruitude, chap. 5. 6.

Qu. How was his obstinacy plagued?

Answ. With tenne seuerall kindes of plagues.

Qu. which be they?

An. First, the turning of water into blood: secondly, multitude of frogges: thirdly, turning of dust into lice: fourthly, swarmes of flies: fifthly, death of cattel: sixthly, scabs and blisters: seuenthly, thunder, lightening, & haile: eighthly, grasshoppers and catterpillers: ninthly, darkenesse: tenthly, the death of the first borne.

Qu. For all those plagues did Pharaoh neuer repent?

An. Yes, fainedly.

Qu. How was that?

An. So soone as Gods hand was remoued by the prayer of Moses, hee presently returned to his former obstinacy.

Qu. In the prosecution of these plagues, what doe we learne touching the person of God?

An. Two thinges.

Quest. which be they?

An.

An. His iustice vpon his enemies, and his mercy and louing fauour toward his people.

Qu. wherein appeared his mercy toward his people?

An. In sauing them, their cattell, and that part of Ægypt where they inhabited free from the touch of any of those former plagues. chap. 8. 12.

Qu. why did not Moses submit vnto Pharaoh, when hee was content to let the people goe, but stayed their caltell?

An. Because like a faithfull Minister of the Lord) hee would remit no part or parcell of his charge.

Qu. was it part of his charge to take the cattell with him?

An. Yes.

Qu. wherein?

An. In that they could not sacrifice without them. chap. 10. 26.

Qu. In the night before their departure what did the Lord institute?

An. The Sacrament of the Passe ouer.

Qu. what was that?

An. A Lambe without blemish.

Qu. The Lambe was a signe, but what was the thing signified?

An. The Angell of the Lord, that passed ouer the house of the Israelites, and strooke the first borne of the Ægyptians.

Exodus.

atins with suddaine death, chap. 12. 11.

Qu. what doth this figure vnto vs?

An. The sacrifice of the true Paschall Lambe Christ Iesus, by whom all the faithfull are deliuered from the bondage of hell, as the Israelites were (vpon the institution of the Passecouer.) from the bondage of Ægypt.

Qu. How many things doe we learne, as touching the person of God, in the instance of the children of Israels departure?

An. Three.

Qu. which be they?

An. First, his mercifulnesse in sparing the Israelites, and smiting the Ægyptians: Secondly, his Iustice, in forcing the Ægyptians to giue the Israelites treasure and apparrell, as a satisfaction for their former seruitude, which hitherto they had exacted of them for little or nothing: Thirdly, the continuance of his fauour towards them, that doth not onely deliuer his people out of danger, and leaue them, but protects them still.

Qu. How doth that appeare?

An. In guiding them by night with a pillar of fire, and couering them by day with a cloud, chap. 13. 21.

Quest. How many things doe we learne as touching the person of the Israelites?

Answ. Two things.

Qu.

Qu. which be they?

An. The charge which God gaue vnto them, and their watchfulnesse.

Quest. what was their charge?

An. To teach the benefits of God to their posterity.

Quest. wherein consisted their watchfulnesse by that.

An. In that they attended all night for the houre of their departure, chapter. 12. 30.

Quest. what doe they giue vs to understand?

An. This, that as they minutely waited vpon the Lord for their deliuerance out of bondage to goe to the earthly Canaan, so ought wee continually to attend and make our selues ready for our passe out of this miserable world, to the heauenly Canaan of perpetuall ioy and happinesse.

Chapter 14. to 40.

QUESTION.

After Israels departnre, what vice doe we note suruiued in Pharaoh?

An. Inueterate malice which seldome dies, but with the ruine of him in whom it abides.

Qu. How did it breake forth?

Ans.

Exodus.

An. By preparing a mighty host to follow the Israelites, chap. 14. 6. 7. 8.

Qu. For what intent?

An. To be auenged vpon them, and quite destroyed them.

Qu. How did hee prosper?

An. As all malicious persons commonly do.

Qu. How is that?

An. He and his malice perished in the place where hee thought to haue beene their ouerthrow.

Qu. Where was that?

An. In the red Sea.

Qu. What was the sinne of the people in this place?

An. Weakenesse of faith.

Qu. How was that?

An. Notwithstanding their strange deliuerance of late, yet when they saw the red sea before them, and the Ægyptians vpon their backes, they began to distrust the power of God, and to raile vpon Moses.

Qu. How were they deliuered?

An. Moses diuided the waters, and they passed through, chap. 14. 21.

Qu. How was God honored by Pharaoh?

An. As hee will bee by his enemies, in their destruction.

Qu. How many times did the Israelites

mur-

murmure against GOD before he punished them?

An. Foure times.

Quest. *which be they?*

An. First at the red Sea, chap. 14. 21. secondly at the waters of Marah, chap. 15. 24. thirdly, when they wanted flesh, chap. 16. 13. 14. fourthly, when they wanted water. chap. 17. 6.

Qu. *what doe we learne thereby?*

Answ. The long sufferance of God toward sinners.

Qu. *How did God deliuer them at all these times?*

An. With great admiration.

Qu. *How was that?*

An. At the first time hee diuided the red Sea: at the second, he made the bitter waters sweet: at the third, hee gaue them Quails and Manna from heauen: at the fourth, hee made a fountaine of water for to gush from out the hard rocke.

Qu. *How did they offend the fift time?*

An. More grieuouly then before.

Qu. *How was that?*

An. They made a golden Calfe, and worshipped it for God.

Quest. *what moued them to make the likenesse of a Calfe, rather then any other creature?*

An.

Exodus.

An. The corruption which they had learned among the Ægyptians, who did woship Oxen and Kine.

Quest. Did God punish them?

An. Yes, (and time I thinke) when they did vtterly forsake him.

Quest. what was their punishment?

An. Three thousand of them were slaine with the swords of their owne brethren, chap. 31. 28.

Qu. would not God vtterly haue destroyed them?

An. Yes, but for the prayer of Moses.

Quest. what was his prayer?

An. Hee desired his name might bee rather blotted out of the booke of life, then God should quite roote out that Nation, chap. 32. 32.

Qu. what doe we learne by that?

An. The loue and care which all good Magistrates ought to haue ouer their people.

Qu. where was Moses when this offence was committed?

An. Vpon Munt Sinai.

Qu. was not his absence, in some sort, cause of their idolatry?

An. Yes.

Qu. what gather you by that?

An. That the want of good Guides make men to runne into error.

Qu.

Quest. *what did Moses upon mount Sinai?*

An. He went to receive the Law.

Qu. *How was the Law given?*

An. In thunder and lightening, chap. 19. 16.

Quest. *why was it given in such terror?*

An. That the people might the more reuerence him that gaue it.

Qu. *what is required of the people before they come to receive the Law.*

An. Two things, chap. 9. 10. 11.

Quest. *which be they?*

An. To sanctifie themselves for foure dayespace, and not to touch the skirts of the mountaine.

Quest. *what doe we learne by these two things?*

An. Not to come to heare the word of God with corrupt hearts, nor to pry further into his secrets then wee are limited.

Quest. *what is generally commanded by the Law?*

An. That we shoulcloue GOD with all our soules, and our neighbours as our selues.

Qu. *what is particularly forbidden in the Law?*

An. Murther, cursing, especially our parents, chap. 21. 17. Cruelty towards
ser-

Exodus.

seruants, ch. 31. 17. Not to doe hurt, but to make satisfaction, chap. 22. 16. Fornication, chap. 22. 16. Witchcraft, Buggery, or carnall copulation with beasts, chap. 22. 19. Idolatry, chap. 22. 20. Oppression against Widdow or stranger, verse 21. 22. All kind of Vsury, chap. 22. 25. All railing and euill speaking, especially against Magistrates, because to speake against them, is to speake against God, ch. 22. 28. All falsehood, chap. 23. 2. All vnlawfull detaining of our neighbours goods, chap. 23. 3. All taking of bribes, chap. 23. 8. All periury, and whatsoeuer else may infect the soule or offend God.

Qu. what is the reward of these sinnes?

An. Death.

Qu. Such as were pardonable, how were they pardoned?

An. By offering sacrifice.

Qu. what doctrine doe we learne by the sacrifices of the Iewes?

An. Foure points of Doctrine.

Qu. which be they?

An. First, their thankfulness, to shew all they had came from God: secondly, their obedience, to shew they were willing to obey God: thirdly, their humility, to signifie that what was done to the thing offered, the Offerer had deserued: Fourthly, their hope, to shew their Sacrifices

fices did figure the death of Christ, whereby their passage into Parradice, from whence they were expulst, might bee opened to them againe.

Quest. Are such sacrifices to bee used of Christians?

An. No.

Qu. why?

An. Because they are abolished by the death of Christ, and all sufficient sacrifice.

Qu. what else doe we learne in this booke of Exodus?

An. Two things.

Qu. which be they?

An. The election of Magistrates, and the order God set in his Church.

Qu. what kind of men ought Magistrates to be?

An. They ought to be adorned with foure speciall graces.

Qu. which be they?

An. Courage, feare of God, Iustice, and a minde free from couetousnesse, ch. 18. 21.

Qu. How must they administer Iustice?

An. To all persons, and at all times.

Qu. whom did God chuse for his seruice in the Temple?

An. The Leuites.

Qu. what kind of men must those be?

An

Exodus.

Answ. Such as haue imprinted vpon their breasts knowledge and holinesse, chap. 28. 30.

Qu. whose gift is the knowledge of handi-crafts?

An. The gift of God.

Quest. why?

An. Because he first taught them.

Qu. To whom?

An. To Bezaleel and Aholiab.

Qu. To what end did he teach them?

An. For the furnishing of the Temple.

Quest. who provided them stuffe for to worke vpon?

An. The people.

Qu. In what manner?

An. In such abundance, as Moses commanded them to leaue off.

Qu. What doe we learne by that?

An. A willingnesse to serue God with our temporall goods, chap. 36. 6.

Quest. with whom did Israel fight their first battell after they came into the wildernesse?

An. With the Amalekites.

Qu. How long did they preuaile?

Answ. So long as Moses held vp his hands and prayed, but when he let them fall, the Amalekites preuailed, cha. 17. 11.

Quest. what doth that teach vs?

An. Two things.

Qu.

Quest. which be they?

An. The effect of Prayer, and that we ought not to faint in Prayer, lest with the falling of our hands, wee faile in our request.

The end of Exodus.

LEVITICVS.

Chap. I. to the last.

QUESTION.

VV *Hat is set down in this Booke?*

An. The duty of the Leuits, and therefore it is called *Leuiticus*.

Quest. what was their chiefeſt duty?

An. To sacrifice.

Qu. How many circumstances were they to obserue?

An. Foure.

Qu. which be they?

An. The manner how, the matter what the person whom, and the place where.

Qu. what did the Israelites sacrifice?

An. Either things hauing life, as Bullockes, Lambs, Sheepe, &c. or thinges without life, as oyle, fine flower, wafers, &c.

Qu. For whom did they sacrifice?

An. For themselues and others.

Leuiticus.

Qu. where ?

Ans. In the Temple.

Qu. In what manner ?

An. As God hath set downe from the
1. of Leuiticus to the 19.

Qu. what is the Christians sacrifice ?

Ans. Prayer and Thanksgiuing.

Quest. In how many poynts doth the Is-
raelites and the Christians sacrifice agree ?

An. In fixe.

Qu. what is the first ?

An. As theirs was seasoned with Salt,
so ours must be seasoned with the truth of
a good conscience.

Qu. what is the second ?

An. As theirs was brought to the Priest,
so ours must be presented to God.

Qu. what is the third ?

An. As theirs was slaine, so when wee
sacrifice, wee must kill our lewd affe-
ctions.

Qu. what is the fourth.

An. As theirs was washt with water,
so ours must be washt with the teares of
repentance.

Quest. what is the first ?

An. As theirs was without blemish,
so ours must be without hypocrisie.

Quest. what is the sixt ?

Ans. As theirs was kindled with fire, so
ours must be with zeale.

Qu.

Qu. whence had they all these instructions?

An. From the mouth of God.

Qu. what was Gods meaning therein?

An. To shew that he will be serued as he himselfe appointed, and not after the inuention of men.

Qu. Did none breake that ordinance?

An. Yes.

Qu. who were they?

An. Nadab and Abihu, chap. 10. 1.

Qu. How did they breake it?

An. By offering with strange fire.

Quest. How were they punished?

An. Fire from heauen consumed them.

Qu. Of how many sorts were the Lawes which God prescribed the house of Israel?

An. Of two sorts.

Qu. which be they?

Answ. Ceremoniall and Morall.

Quest. which call you the ceremoniall Lawes?

An. Such as were obserued in offering sacrifice, and discerning thinges cleane from vncleane, and the causes thereof set downe from chap. 2. to 19.

Qu. which call you Morall?

Answ. Such as concerne integrity of manners.

Quest. How many are they, as they are set downe in the 19. chap.

Leuiticus.

An. Seauenteene.

Qu. *which be they?*

Answ. To honour our Parents, vers. 3. To serue God freely, and not by compulsion, vers. 5. In time of plenty to remember the poore; as in haruest not to reape euery corne of the field, nor gather the gleanings, nor all the grapes of the vineyard, but to leaue some for the poore, vers. 9. 13. Not to detain the workemans hire till morning, v. 13. To eschew all theft, falshood and lying, ver. 11. All swearing and blaspheming, ve. 11. All mischieuous practises, which wee presume we may doe vndiscouered; as to curse the deafe, lay a stumbling blocke before the blinde, v. 14. Not to fauour the poore, not to honour the person of the mighty, vers. 15. All iniustice, vers. 15. All carrying of tales and conspiracy against our neighbours, vese. 16. All hypocrisie, as we must not hate our brother in heart, and soothe him to his face, vers. 17. All reuenge. vers. 18. All seeking after Witches and Coniurers. All obseruation of dayes and times, vers. 26. All false weights and measures, vers. 35. All incest, vers. 6. Not to offer our children to *Molech*.

Qu. *what is that Molech?*

An. An Idoll of the Ammonites.

Qu.

Quest. Describe him.

An. He was great of stature, and hollow within, hauing Seuen places of receipt: the first was for meale that was offered: the second for doues: the third for a sheepe: the fourth for a Ramme: the fifth for a Calfe: the sixth for an Oxe: the seuenth for a Child.

Qu. what may wee understand by these seuen bellies of the Idoll?

Answ. The seuen deadly sinnes; and as the Israelites were forbidden to suffer their Children to bee deuoured of this monster; so all Parents must beware least through their negligence, their children be made a sacrifice for the Seuen deadly sinnes.

Qu. How is that?

Answ. They must not winke at their follies, but giue them correction for their faults.

Qu. How did Moses conclude this book of Leuiticus?

An. With a blessing and a curse: with a blessing if they keepe these commandments, and with a curse if they breake them.

Quest. what is the fruit of the blessing?

An. Peace, plenty, victory, chap. 16.

4. 5. 6. 7.

Qu. what is the fruit of the curse?

Numeri.

Answ. Scarcity, famine, sickness, seruitude, warre, chap. 26. 16. to the 26. verse.

Quest. How many feasts did the Israelites obserue?

Answ. Seauen.

Qu. Which be they?

An. First, the Sabbath: secondly, the Pascheouer: thirdly, the feast of vnleauened bread: fourthly, of the first fruits: fifthly, of Whitsontide: sixthly, of Trumpets: seventhly, of Tabernacles.

Qu. Why were these feasts ordained?

An. Not to gluttony, to cherish sloth, or immodest mirth, but to glorifie God for his seuerall blessings.

The end of Leviticus.

N V M E R I.

Q U E S T I O N.

V V *Hat is done in this Booke?*

An. The children of Israell are numbred.

Quest. To what end?

An. For three causes.

Quest. Which be they?

An. First, for a collection toward the building of the Temple. Secondly, for appointing Captaines and Leaders ouer euery

euery family, chap. 2. Thirdly, for a diuision of the land of Canaam, amongst the Tribes.

Qu. Is there any thing to bee learned hereby?

Answ. Order and gouernment that ought to be in euery Common wealth.

Qu. whom did they appoint their chiefe guide?

An. God.

Qu. where doth that appeare?

An. In this Chapter.

Qu. How?

An. In that they neuer iourneyed but when they saw the Cloud rise from the Tabernacle, nor neuer pitcht their Tents but when it staid, chap. 9. 17. 19.

Qu. And wherefore was this?

An. For two causes.

Qu. which be they?

An. First, that they might (as all Gods people ought to doe) continually waite vpon the Lord, and haue their eyes lifted vp toward heaven: secondly, to bee alwaies in readinesse,, because they knew not at what Houre the Lord would rise.

Qu. what doth that teach vs to doe?

An. At euery minute to bee in a readinesse for death, because the houre thereof is vncertayne.

Numeri.

Qu. Alwaies when they did set forward on their iourney, what was Moses custome?

An. To pray, chap. 3. 5.

Qu. How?

An. Lord rise vp, and let thine enemies be scattered.

Qu. And when they rested, what did he?

An. Prayed likewise.

Qu. In what manner?

Answ. O Lord returne to the many thousands of Israel, chap. 10. 36.

Qu. what doctrine learne we by that?

An. Euer when wee set forward vpon any iourney, or beginne any worke, ro pray; and when wee rest or make an end, to doe the like, that our speed may be the better.

Qu. How many waies did God shew himselfe gracious to the Israelites in this Booke.

An. Foure manner of waies.

Qu. which be they?

An. First, in being still their guide: secondly, in feeding them with Manna as he had begun: thirdly, in being mercifull towards them when they repented: fourthly, in giuing them victory ouer nine seuerall Princes.

Qu. which be they?

An. Aaron, King of the South Canaanites: Og, King of Bashan: Shehon, King

King of Amorites: Balac, King of Moab: Eui-Bookem, Zur, Hur, and Keba King of Midian.

Qu. what was the spoyle they tooke in the overthrow of the King of Midian.

An. Sixe Hundred Seuenty and Fiue Thousand Sheepe, Seuenty Two Thousand Beecues, Sixty One Thousand Asses, Thirty Two Thousand Virgins prisoners; besides Gold, Silver, Tinne, Brasse and Lead, chap. 2.

Qu. what was the slaughter there made?

An. They put both man, woman, and child to the sword, except those virgins aboue named.

Qu. What was the cause they did so?

An. The commandement of God.

Quest. why was God so seuerer against them?

Answ. By reason King Balac when hee saw his owne Force too weake, to disgorge his malice vpon the Israelites, and that the Prophet Balaam (contrary to his expectation) in stead of cursing did blesse them, hee fell to another practise.

Qu. what was that?

An. By the Counsell of Balaam hee sought to bring them into displeasure with their God, and so to haue them cut off.

Numeri.

Qu. How did he compasse that?

An. By flattery.

Qu. In what manner?

An. Hee sent Midianitish women vnto them, who by their allurements inticed them to fornicarion and Idolatry.

Qu. what doe we learne by that?

An. That the wicked will leaue no meanes vnpractised for the destruction of the godly.

Qu. was God wrath with the Israelites then for these sinnes?

An. So grieuously, that God commanded the offenders to be hanged, & smote with the Plague twenty foute thousand, chap. 25. 4. 5.

Qu. who redeemed this plague?

An. The zeale of Phincas, that slew Zimri, and Cosbi, in the act of fornication, chap. 25. 8.

Qu. what doe wee learne by the whole circumstance?

Answ. That God, though he plague his people when they sinne, yet hee will ten times more plague them that were the cause of their sinne, as may appeare by his wrath extended vpon the Midianites.

Quest. Were the Israelites thankfull for the gracious care which God had ouer them?

An.

An. No, they were rebellious and vnthankfull.

Quest. How many Sins (by their example) doe we learne to beware of in this Book, beside those two Sins afore-spoken of, Fornication, and Idolatry?

A. Foure other.

Qu. which be they?

A. Murmuring against God, distrust in his promises, breach of his Sabbath, and rebellion against his Magistrates.

Quest. How many times did they mur-
mure?

A. Foure times.

Qu. When first?

A. Three dayes after they departed from Sinai.

Qu. How were they punished?

A. The Lord consumed with fire the vtmost part of the hoast, chap. 11. 1.

Qu. How the second time?

An. They were weary o' Manna, and lusted after flesh.

Qu. How were they punished?

An. They had flesh while they surfeited, and their surfeit brought a gricuous plague vpon them, insomuch as they dyed with the meat in their mouthes, chap. 11. 20. 33.

Qu. How the third time?

An. For water.

Qu.

Numeri.

Qu. where?

An. At Kadesh, in the desert of Zin, chap. 20.

Qu. How the fourth time?

An. For bread and water.

Qu. How were they punished?

An. God sent fiery serpents that stung them to death, chap. 11. 6.

Qu. what caused the mercy of God at all times to put an end to their punishments?

An. Two things.

Quest. which be they?

An. Their owne repentance first, and then the prayer of Moses.

Qu. How was the plague of fiery Serpents remedied?

An. God commaunded Moses to make a brazen Serpent, and hang it vppon a crosse, and whosoever (being stung) looked vp to it, was cured.

Qu. what was this a figure of?

An. The vertue of Christ, who hanging vppon the Crosse, is a soueraigne medicine for the sicknesse of our Soules, if wee looke vp to him with the eyes of faith.

Question. How did they distrust Gods promise?

An. In being come to the Land of Canaan, and desiring to go backe to Ægypt, or to be buried in the wilderness.

Quest.

Quest. What was the ground of that desire?

Ans. Their faintnesse of heart.

Qu. Wherein?

Ans. In that through God had diuers times before sworn to giue them the Land of Canaan for an euerlasting inheritance, yet they feared to go forward when they heard the Land was inhabited with Gyants.

Qu. Of whom did they heare that newes?

Ans. Of the Spies that were sent to search the Land, and bring of the fruits, chap. 13. 34.

Qu. Who encouraged the people against this feare?

An. Caleb and Ioshua.

Qu. What would the people haue done to them for crossing their humour?

An. Haue stoned them to death.

Quest. How did GOD punish their distrust?

Ans. Hee would haue quite destroyed them, but for the Prayer of Moses.

Quest. How did hee then pacifie his wrath?

Ans. Euen with the iudgement of their owne mouthes.

Qu. How was that?

An.

Numeri.

An. As they desired rather to bee buried in the Wildernesse then to enter into the Land of Promise, euen so it came to passe, for that all that then liued from twenty.yeares old and vpward dyed, and were buried in the Wildernesse, excepting Caleb and Ioshua.

Quest. What was the reason that the like punishment fell upon Moses?

A. For his distrust too, as appears chap. 11. 13. & chap. 20. 10.

Qu. What doe we learne by that?

A. That no man is so righteous, but he may fall.

Qu. By whom was the Sabbath broke?

A. By an old man.

Qu. Wherein?

A. In gathering stickes to make him a fire, chap. 15. 32. 36.

Qu. How was he punished?

A. He was stoned to death.

Qu. What may wee learne by this?

Ans. If God were so seuerer for gathering a few stickes on the Sabbath, he will bee farre more seuerer to such as profane his Sabbath by swearing, drinking, gaming, whoring, and other lewd exercises.

Quest. How many times did Israel murmur and rebell against G. O D S Magistrates?

An.

A. Twice.

Qu. *who were the first that rebelled?*

A. Aaron and Miriam.

Qu. *Against whom?*

A. Against Moses.

Qu. *what was their punishment?*

W. Miriam was stricken with a Leprosie.

Qu. *How was she cured?*

A. By the Prayer of Moses.

Qu. *what learne we by that?*

A. The vertue of meekenesse, to pray for our enemies as Moses did, chap. 12. 13.

Qu. *who rebelled the second time?*

A. Corah, Dathan, Abiram, & their complices.

Qu. *what was their rebellion?*

A. They vsurped vpon the Priests office, and compared for worthinesse with Moses and Aaron.

Qu. *what became of them?*

A. The Earth opened and swallowed them vp aliue, chap. 16. 31. 32.

Qu. *How did Gad punish the people that tooke their parts after their death?*

A. Foureteene thousand and Seauen hundred dyed of the pestilence.

Qu. *How did he yet further conuict their rebellion?*

A. By prouing the house of Levi onely chosen for the Priesthood.

Qu.

Numeri.

Qu. How?

An. By a miraele.

Qu. In what manner?

An. Aarons rod amongst the twelue that were put into the Tabernacle for the twelue Tribes of Israel, did blossome and beare ripe Almonds.

Quest. What is the inference of this example?

An. How odious a thing it is in the sight of God to grudge against Magistrates and Rulers.

Qu. How many waies is a man subiect to sinne?

An. Two manner of wayes.

Qu. Which be they?

An. Of ignorance, or presumption.

Quest. What deserueth the first?

An. Fauour.

Qu. What the second?

An. Death, chap. 15. 27. 30.

Quest. By how many witnessses ought a man (by the Law of God) to be conuicted in a case touching mans life?

An. By two, and not vnder, chapter 35. 30.

Qu. How long did God leade the Israelites too and fro in the wilderness?

Answ. Forty yeares.

Quest. Why did he detaine them so long from their promised happinesse?

An.

An. To try their faith, and by continuall exercising of them, sometime with crosses, sometime with blessings, to make them learne onely to trust in him, and so in the end to appeare worthy heiree of so blessed an inheritance.

The end of Numbers.

DEUTERONOMIE.

QUESTION.

VV *Hat is contained in this booke of Deuteronomy?*

An. Another repetition of the Law.

Qu. Why?

An. Because they were dead to whom the Law was first giuen.

Qu. How many things were they to observe in reading the Law?

An. Two things.

Qu. Which be they?

Answ. First, neither to adde to it, nor take from it, chap. 4. 2. Secondly, not onely to learne it themselves, but to teach it also to thei posterity, chap. 4. 9.

Qu. In what manner did God admonish this new generation to bee carefull of his Law?

Answ. By the remembrance of two things.

Qu.

Deuteronomie.

Quest. which be they?

An. The ingratitude of their Fathers, who had prouoked his wrarh, and were dead, and the wonderfull miracles and victories which hee had brought to passe amongst them, to assure them of his loue and protection.

Qu. Amongst the rest, which is one of the speciall fauours God bestowed upon the, mentioned in this Booke?

Answ. That in forty yeares space, the garments of their fore-fathers neuer waxed old, chap. 8. 4.

Quest. How doth he encourage them not to bee afraide to enter into the Land of Canaan?

An. Three manner of wayes.

Qu. which be they?

An. First, in that hee was God, and would bee true of his promise, for hee had sworne they should possesse it. Secondly, by telling them it was a most pleasant, rich, and fruitfull country. cha. 8. 7. 8. 9. Thirdly, by assuring them of all assistance; yea, the very Hornets and flyes of the Ayre should fight for them, chap. 7. 20.

Quest. Of how many things doth God counsell them to beware, when they are once settled in Canaan?

An. Of three things.

Quest.

Qu. which be they?

An. Vnthankfulnesse, presumption, and lacke of charity.

Qust. How did hee shew they might bee vnthankfull?

An. By enioying the fruites of the Land, and not praying his name for them chap. 8. 10.

Qu. How presumptuous?

An. By attributing the glory thereof to their owne strength, and not to their free mercy of God, chap. 8. 17.

Qu. How uncharitable?

An. In hauing abundance, and shutting vp their hands against the pouerty of their brother, chap. 15. 7. 1. A sinne too common in these dayes.

Qu. What other vices doth he forbid?

Answ. Forsaking of Gods seruice for the loue of any Friend bee hee neuer so deare, chap. 13. 6. The impouerishing of Gods Ministers, chap. 12. 19. Confusion of sexe, as a man to weare womans appa-
rell, or a woman mans, chap. 22. 5. De-
taying any thing of anothers which we find, chap. 22. 12. 13. All manner of
cruelty, euen toward bruite beasts, chap.
21. 6. All doublenesse of heart, hang-
ing betweene two Religions, figured vn-
to vs by the garment of linsie-woollic,
ch. 21. 10. 25. All violating of virginities,
chap.

Deuteronomie.

chap. 22. 25. All bearing of false witness, chap. 10. 16. All employing of euill-gotten goods in the seruice of God, as such as thinke they may bee charitable with money gotten by theft, vsury, or whoredome, chap. 23. 18. The taking of any thing to gage whereby our neighbour gets his liuing, chap. 24. 6. All partiality, as not to punish one for the sinne of another, chap. 24. 16. All security and flattering of a mans selfe in his owne sinne, chap. 19. ver. 20. 21.

Qu. If they did, or if wee doe offend in any of these sinnes, how will God execute his iudgements vpon vs?

An. Without respect of persons, chap. 10. 17.

Quest. What may we pretend for an excuse if wee be found guiltie in any of these sinnes?

An. Nothing.

Qu. Not ignorance?

An. No.

Qu. Why?

An. Because wee are (as the Israelites were) dayly admonished of them by the Ministers of Gods word, chap. 30. 11.

Quest. Did Moles neuer enter into the land of Canaan?

An. No, onely hee had a sight of it, and then dyed.

Qu.

Qu. what was the reason?

Answ. His sinne of distrust in Gods power, committed at the waters of Meribah.

Qu. what may we learne generally by his whole life?

An. Six vertues, for that one vice before remembred.

Qu. which be they?

Answ. First, boldnesse in his calling, that feared not to speake to Pharaoh: secondly, meekenesse against wrong, that was not moued at any despitefull words giuen by the Israelites: thirdly, patience against trauaile, that did not onely guide the Israelites in their iourneyes, but at all times decided their causes: fourthly, zeale in Gods glory, for the aduancement of vertue, and repressing of vice: fifthly, loue to his bretheren, to spend his life for them, rather then they should miscarry: sixthly, faith in his end, not enuying that hee might not enter into the Land of promise; considering by death hee was inuested with a greater inheritance, the Kingdome of heauen.

The end of Deuteronomie.

IO SHVA.

IOSHVA.

QUESTION.

VV *Ho succæded Mo^ses?*

An. Ioshua.

Qu. By whose appoyntment?

An. By Gods.

Qu. what was his charge?

*An. Two-fold, to keepe the Law of
Gōd, and to bring Israell out of the Wil-
derneffe into Canaan.*

Qu. what speciall vertues had he?

An. Three.

Qu. which be they?

*An. Faith, wisedome, courage, such as
all good Gouvernours ought to haue.*

Qu. How did he shew his faith?

An. By beleeuing God promises.

Qu. How his wisedome?

An. In gouerning discreetly.

Qu. How his courage?

*An. In leading on the people without
dread of their enemies.*

*Quest. How doth God heere encourage
the people?*

An. Three manner of waies.

Qu. which be they?

*An. First, in renuing his former pro-
mise,*

mise, and telling them they should diuide the Land for an inheritance, chap. 1. 6. Secondly, in giuing them a Captayne endued with the spirit of *Moses*, and able to bee their conductor, chap. 1. 5. and thirdly, by assuring them hee would cast a faintnesse of heart vpon their enemies, chap. 2. 11.

Qu. How were the people confirmed that Ioshua had the spirit of Moses.

An. By two miracles that he did.

Quest. What is the first?

An. His diuiding the waters of Iordan, and the whole hoast passing ouer dry shod, chap, 3. 17. 19.

Qu. What is the second?

An. He caused the Sunne and Moone to stand still in the firmament, chapter. 10. 13.

Qu. How?

An. By prayer.

Qu. What learne you by that?

An. Two thinges.

Qu. Which be they?

An. The effect of Prayer, and the obedience of all creatures for the glorifying of God.

Quest. How was God glorified by that miracle?

An. Ioshua by that meanes had a longer time of day-light, for the vanquish-
ing

Prayer

Ioshua.

ing of Gods enemies.

Qu. were none of the Tribes placed on this side Iordan?

An. Yes.

Qu. How many?

An. Two and a halfe.

Qu. which be they?

An. Ruben, Gad, and halfe the Tribe of Manasseh.

Qu. Did they sit downe in peace, and suffer their bretheren to goe to warre?

An. No, they shewed more brotherly loue.

Qu. what was that?

An. They left their wiues, children, and cattell in the possessions which where allotted them, and themselues armed went forrest, and would take no rest, till theire bretheren the other Tribes, were likewise planted as well as they, chap. i. 16.

Qu. when they had passed Iordan, how did Ioshua shew himse fe thankfull to God for so great a miracle?

An. By setting vp a memoriall of his power.

Qu. what was that?

Answ. Twelue stones, for the Twelue Tribes of Israel.

Qu. For what purpose did he so?

An. For two causes.

Qu.

Qu. Which be they?

An. First, that such a remembrance of Gods mighty power might serue for a further condemnation to his enemies; and secondly, that his seruants might the more reuerence him, chap. 43. 10.

Quest. Which was the first City they meant to conquer?

An. Iericho.

Quest. Did they rashly goe and besiege it, as proudly presuming that howsoeuer, or whatsoeuer they did, God would bee with them?

An. No, like discrete Souldiers, they vsed three things.

Qu. Which were they?

An. Deliberation, consultation, and sanctification.

Qu. How deliberation?

An. They tooke time.

Qu. How consultation?

Ans. Two manner of waies, they sate in counsell amongst themselves, and submitted their counsell to the direction of God.

Qu. How sanctification?

An. Two manner of waies, by prayer and fasting.

Qu. When they had taken counsell what did they?

Ioshua.

A. Sent Spies to know the state of their enemies.

Qu. *What danger were they in?*

A. Of death.

Qu. *By whom?*

A. By the King.

Qu. *Whosaved their lives?*

A. A woman Harlot.

Qu. *How?*

A. By hiding them in the top of her house, when the King made search for them.

Qu. *What moved her to do so?*

A. The fame which she heard of the workes of God.

Qu. *How did the Israelites requite this kindnesse?*

A. They saved her, her father, mother, children, and all they had.

Qu. *Did they shew this mercy of their owne accord?*

A. No, but by the instinct of Gods Spirit?

Qu. *what doe we learne thereby?*

A. That God will not the death of sinners if they repent.

Qu. *How was the Citty wonne?*

A. The walls fell downe by the power of God, and then *Ioshua* entred, chap. 6. 20.

Qu. *How were the Israelites comman-*
ded

ded to esteeme of the Citty, and all that was in it ?

An. As a thing execrable and accursed, chap. 6. 17.

Qu. Was nothing reserved?

An. Yes, siluer, gold, and the vessels of brasse, and yron.

Qu. What was to be done with them?

A. They were to bee consecrated to the Lords vse, chap, 6. 19.

Qu. How were they to be consecrated?

An. By being molten, and the property of them altered.

Qu. What sinne was heere committed?

An. Theft.

Qu. Who committed it?

A. Achan.

Qu. How?

A. Hee kept a Babylonish garment, two hundred shekels of siluer, and a wedge of gold of fifty shekels weight, which hee had in his Tent, to serue for his owne priuate vse, chap. 7. 11.

Qu. What was their fortune after the committing of this sinne?

A. Their good successe was turned into bad, such is alwaies the fruit of wickednesse.

Qu. How did that appeare?

A. When three thousand Israeletes were sent against Ay, the inhabitants

Ioshua.

thereof put to flight, and slew sixe and thirty of them, chap. 7. 5.

Quest. How were they cleared of this sinne?

Answ. By destroying *Achan*, his family, and all he had. chap. 7. 14.

Qu. How did the Gibeonites purchase a league of friendship with Ioshua?

An. By dissimulation.

Qu. In what manner?

Answ. Comming vnto him in ragged clothes, and old shoes, as though they had worne out their apparrell by iourneying from some farre country.

Qu. How did Ioshua reward their dissimulation?

An. He suffered them to liue because of his promise: but hee condemned them for euer to be drudges to the congregation, to hew wood and draw water, chap. 9. 11.

Qu. How many Kingdomes did Ioshua subdue?

An. Thirty and one.

Quest. What mercies did he shew in all his victories?

Answ. None at all, he destroyed euery soule, chap. 10. 14.

Qu. What moued him thereunto?

An. The Commandement of God.

Qu. What is signified thereby?

An. That wickednesse must bee quite rooted out where God meanes to be serued.

Quest. were the Israelites now in quiet possession of Canaan?

An. They were, chap. 21. 14.

Qu. what did that shew?

Ans. The full performance of Gods promise.

Qu. what vertues doe we learne from the Israelites after their victories?

An. Two.

Qu. which be they?

Ans. Thank-giuing and brotherly vnity.

Qu. How were they thankfull?

Ans. In protesting to Ierue and obey God for his benifits bestowed vpon them, chap. 24.

Qu. How did they shew brotherly vnity?

An. In equall diuision of their portions, without strife or contention.

Qu. How did Ioshua die?

An. Like a vertuous man.

Qu. How was that?

An. Rehearsing the mercies of God, and exhorting the people to feare him, chap. 24.

This end of Ioshua.

IVDGES.

QUESTION.

VV *Hat Governours had the people after Ioshua?*

An. Judges.

Qu. *why were they called Judges?*

An. Because they did execute Gods iudgements vpon their enemies.

Qu. *Had they many enemies after the death of Ioshua?*

An. Yes.

Qu. *what was the cause?*

An. Their finnes.

Qu. *what was their generall sinne?*

An. Disobedience.

Qu. *How did that spread?*

An. Into three branches.

Qu. *which be they?*

An. Vaine pittie, Idolatry, and Ingratitude.

Qu. *How were they vainely pittifull?*

An. In making league with the Canaanites whom they ought to haue cast out, chap, 1.

Qu. *How were they Idolaters?*

An. In worshipping Idols, chap. 2, 12.

Qu. *How ungratefull?*

An.

An. In being made owners of Citties which they built not, and Vineyards which they planted not, they forgot to glorifie the Giver.

Qu. What were the generall punishments of their finnes?

Answ. As the Lord had said before, those people whom they saved became goades to their sides, and thornes in their eyes.

Qu. What is the meaning of that?

Answ. They continually vexed them with warre.

Qu. Wherefore did God suffer that?

Ans. To sift and proue them, as he alwaies will doe with such as he loueth.

Quest. Did the Lord then still loue them, considering how they had prouoked him by their former wickednesse?

An. He did.

Qu. What doth that shew?

An. The unspeakeable mercy of God towards his Church.

Qu. What was the generall vertue that purchased his mercy towards them?

An. Repentance; they cryed, and hee heard their gronings, chap. 2. 28.

Qu. Wherein was his mercy exprest?

An. In sending them deliuerers.

Qu. How many were they?

An. Sixteene.

Judges.

Qu. Rehearse them?

An. Othniel, Ehud, Shamgar, Deborah, Barack, Gideon, Abimelech, Tola, Iacer, Iphtaph, Iblan, Eron, Abdon, Sampson, Eli, and Samuel.

Qu. what were the particular sinnes of the Israelites?

An. In Abimelech three.

Qu. which be they?

An. Ambition, tyranny, and despaire.

Qu. How was he Ambitious?

An. Hee vsurped the Kingdome after his father Gideons death, chap. 9. 3.

Qu. How did Iothan his yongest brother reprove him for his ambition?

An. By the example of trees, wherein hee shewes that those of least desert are alwaies most aspyring, chap. 9. 8.

Qu. How was Abimelech tyrannous?

Ans. In murthering of seauenty of his owne brothers for the securing of his owne estate, chap. 9. 5.

Qu. wherein was he desperate?

An. In causing his Page to kill him in his extremity, chap. 9. 15.

Qu. what was the punishment of God first laid vpon him before this happened?

Ans. That as hee had liued a strange life, so GOD gaue him his deaths wound as strangely.

Qu. How was that?

An

An. A woman with a peece of a milstone almost knockt out his braines.

Qu. where?

An. At the Tower in Tebez, ch. 9. 53.

Qu. what Sin else raigned particularly in the people.

An. In Sampson, lust : in Iphtaph, temerity or rashnesse : in a *Leuite*, loue of vanitie : in the men of *Beniamin* the rape of a Woman : in the *Ephramites*, enuy.

Qu. Toward whom was Sampson lustfull?

An. Toward *Daltlah*, a wicked woman, chap. 16. 4.

Qu. How was he punished?

Answ. Hee lost Gods excellent gifts, and became a slaue to his enemies, chap. 16. 19. 21.

Qu. How was Iptaph guilty?

An. In making a rash vow & performing it.

Qu. How was he punished?

Answ. Through his owne folly he became childlesse.

Qu. How was the Leuite guilty?

An. In forsaking the Service of God to supply the wants of his body.

Qu. How was this?

An. Hee was content to serue in the Temple of Idols for meate, drinke, and

! Judges.

apparell, chap. 17. 10. 11.

Quest. What was his punishment?

An. He was taken prisoner by the men of Dan, chap. 18. 17.

Quest. How was the Tribe of Benjamin guilty?

An. For the rauishing of a Leuits Wife.

Qu. What was their punishment?

Ans. All the other Tribes rose vp against them, raced their Citty, and slew all their men but sixe Hundred that fled into the wilder nesse, chap. 20. 46. 47.

Quest. How were the Ephramites enuious?

An. They repined at the great victroy which Iphtaph had obtayned against the Ammonites.

Qu. How were they punished?

An. Iphtaph slew of them two & twenty thousand, ch. 12. 6.

Qu. What particular vices were there in the people of other Nations?

An. In Adonibezek a Canaanite, in humane cruelty, chap. 1. 7. In the men of Succoth and Penuel, churlish behaviour towards souldiers, ch. 8. 6. 8. Derision in the Philistins against Sampson?

Qu. How was Adonibezek cruell?

An. Hee did cut off the thumbs of the hands and feet of 70. Kings, and made them gather crums vnderneath his Table.

Qu.

Qu. *What was his punishment?*

An. That measure which he had offered others, was layd vpon himselfe: the Israelites when they tooke him, vsed him in the same manner, chap. 1. 7.

Qu. *How were the men of Succoth and Pannuel churlish to souldiers?*

An. In denying them victuall in their extreimity.

Qu. *What souldiers were they thus unfriendly too?*

An. To Gideon and his Souldiers.

Qu. *How did Gideon reuenge himselfe vpon them?*

An. Hee tore their Elders in peeces with thornes, ouerthrew the Tower of Penuel, and slew the men of the Citie, chap. 8. 16. 17.

Quest. *How did the Philistines deride Sampson?*

An. They vsed him as a foole, at their feast, to make them laugh.

Quest. *What did this their derision moreouer include?*

An. Blasphemy against God.

Qu. *How was Sampson reuenged vpon them?*

Ans. Hee puld the banquetting house vpon their heads, chap. 15. 13.

Qu. *What doe we learne in this Booke*

An.

Judges.

Answ. Two things.

Qu. which be they?

An. Mercy and omnipotency.

Qu. wherein shewcd he his mercy?

Answ. In pardoning their offences, though they did dayly offend him.

Qu. wherein his omnipotency?

An. In bringing great matters to passe by weake meanes.

Qu. what were they?

An. Ehud being lame of his right hand slew King *Eglon* with a dagger of a cubit long: *Shamgar* slew six hundred Philistins with an Oxe goadc: *Iael* a woman, killed *Sicera*, the chiefe Captayne King *Iabins* hoast, with a hammer and a naile. *Gideon* a poore thresher ouercame an Hoast of men with broken potsheards and rammes hornes: *Sampson* slew foure thousand men with the iaw bone of an Asse.

Qu. what was the acts of Eli & Samuel?

An. They are set downe in the bookes of *Samuel*.

The end of Judges.

R V T H.

QUESTION.

Of whence was Ruth?

An. Of the Land of Moab.

Qu.

Qu. *Of what birth was she?*

An. She was but basely borne.

Qu. *What vertues doe wee learne by her example?*

An. Constant loue of a daughter in-law to her husbands mother.

Qu. *Who was her husband?*

An. Chilion the Sonne of Elimelech, a man of Iudah.

Qu. *Wherein consisted the loue of Ruth to her mother-in-law?*

An. In two things.

Qu. *Which be they?*

An. In not forsaking her Companie, and in relieuing her with most painefull labour, chap. 2. 18. & chap. 3. 17.

Quest. *What was her mother-in-law called?*

An. Naomi the wife of Elimelech?

Question. *How came it to passe that Chilion the Son of Elimelech, beeing an Hebrew, married with Ruth a Moabite?*

An. Elimelech his Wife and Sonnes, by reason of a Famine that was in Iudah, went to dwell among the Moabites, and so grew the acquaintance, ch. 1. 1.

Qu. *How many husbands had Ruth.*

An. Two.

Qu. *Which was the last.*

An.

1. Samuel.

An. Boaz an Israelite.

Quest. What doctrine learne we by the marriage of these two, considering the one was an Israelite, and the other a stranger to the children of God?

An. That by the comming of Christ, who vouchsafed in the flesh to proceed from her line, the Gentiles should bee likewise called to saluation as well as the Iewes.

The end of Ruth.

I. SAMUEL.

QUESTION.

How many of the Iudges remaine vnspoken of.

An. Two.

Quest. Which be they?

An. Eli and Samuel.

Qu. How many Sons had Eli?

An. Two.

Qu. Which be they?

An. Hophni and Phineas.

Qu. What sin doe wee learne to be ware of by the example of Eli?

Answ. Too much lenity toward our children.

Quest. Wherein did Eli shew too much

lenity.

tenity towards his sons?

An. In not giuing them correction for their faults.

Quest. what were his Sons faults?

An. Prophanation and adultery.

Qu. How did they prophane?

An. In seruing their owne appetites of the sacrifices, before God was serued, ch. 2. 15.

Qu. How were they adulterous?

An. In vsing the company of such Women as after their trauell came to the Tēple to be purified, chap. 2. 22.

Qu. Did not their Father Eli rebuke them for their faults?

An. Yes, as many negligent parents do now adayes, told them it was not well done, and bad them doe no more so, and so let them passe.

Qu. How did God punish the Father?

An. Two manner of wayes.

Qu. which be they?

An. First; he tooke his office of Priesthood from him.

Quest. How?

An. By suffering the Arke to be taken away by the Philistines, and then vppon the newes thereof Eli broke his necke. ch. 4. 18.

Qu. How were his Sons punished?

Answ. With sudden death both in one

I. Samuel.

one day, chap. 4. 17.

Quest. What did the Philistines with the Arke?

Ans. They brought it to Ashdod, a chiefe Cittie of theirs, and placed in it their Temple, close by the Idoll Dagon.

Qu. What agreement was betweene the Idoll and it?

An. As betweene God and the diuell, Light and darkenesse, so that in the end the Idoll fell downe, and was broken in peeces, chap. 5. 4.

Qu. What doe we learne by that?

An. That when true holinesse comes in place, superstition cannot stand.

Qu. What Sin was it in the Philistines to take away the Arke of God?

An. Sacraledge.

Qu. How were they plagued for it?

An. With mortality and death of the people, and with a grievous sickenesse called the Emerods, chap. 5. 12.

Qu. What did they with it then?

An. They sent it backe to Israel with gifts of gold and siluer.

Qu. What were the gifts?

An. Fiue golden Mice, and fiue golden Emerods.

Quest. Who receiued it?

An. The men of Bethshemesh.

Quest. What was their Sin in the

re-

receipt thereof?

An. Curiosity.

Qu. How?

Answ. They would needs open and looke into the Arke (which was lawfull for none to doe but Aaron and his sonnes) to see if the Philistians had stolen away any of the reliques.

Qu. How did God punish them for this presumption?

An. He smote of those men fifty thousand threescore and ten, cha. 6. 19.

Qu. What doe we learne by this?

An. Not to pry into the secrets of God further then we haue commission.

Qu. How did Israel recover the favour of God againe?

An. By repentance.

Qu. By whose counsell?

An. By Samuels.

Qu. Wherein did they shew repentance?

An. In acknowledging their sinne, in fasting and lamenting, chap. 7. 6.

Qu. What was their speede afterward?

An. Prosperous.

Qu. How?

An. They slew the Philistians, recovered their lost Citties, and established peace, chap. 7. 10. 14.

Qu. What vertues doe wee note in Samuel?

An.

1. Samuel.

An. A diligence in his calling, toward men, and sincerity of faith towards God.

Quest. How did hee shew his diligence towards men?

An. In governing iustly.

Quest. How his sincerity of faith toward God?

An. In truly performing the duty of a Priest and a Prophet.

Qu. What reason then had the people to mislike the government of Iudges, and craue a King?

An. First, because when Samuel waxed old hee resigned his authority to his sonnes, and they were extortioners, and tooke bribes: and secondly, by reason of the mutability of mans nature, that for the most part affects alteration and change.

Qu. Was God pleased with their desires

An. No.

Qu. Why?

An. Because they thirsted for another kinde of gouernement then hee had appointed them, and seemed to preferre their owne opinion before his wisdom.

Qu. How did Samuel shew they had offended?

An. By causing it to thunder and raine in wheate haruest.

Qu.

Qu. How?

An. By his prayer and inuocation, ch. *Pray*

12. 18.

Qu. *what did the people then?*

An. Repented.

Qu. Yes: and promised to bee a gracious God, both to them and their King, vpon condition they would se ue him: so ready is God alwaies to pardon sinners, if they will turne vnto him, chap.

12. 19. 22.

Qu. *what is to be noted in the life of Saul?*

An. Two things.

Qu. *which be they?*

An. His vertues and his vices.

Qu. *what were his vertues?*

An. He fought the battels of the Lord, and ouerthrew his enemies.

Qu. *why was his Kingdome taken from him?*

An. Because of his vices.

Quest. *How many were his particular vices?*

An. Eleuen.

Qu. *what was the first?*

An. His vsurping vpon the Priests office, chap. 13. 6. 14.

Qu. *What was the second?*

Answ. He slew not Agag the King of the Amalekites, as God had commanded

I. Samuel.

ded him, chap. 15.3.

Qu. when Samuel reprov'd him for this fault, what was the third sin he ranne into?

An. Obstinacie.

Qu. How?

An. He stood to it to the Prophets face that he had not offend; chap. 15.20.

Qu. what was the fourth offence?

Anf. Enuie.

Qu. How?

Anf. He grudged at the vertues and good successe of David, chap. 11.9.

Qu. what was his first offence?

Anf. Ingratitude.

Qu. How?

An. Hee would haue slaine David the very time that he deliuered him (by his Musicke) from the torment of the wicked spirit, chap. 11. 18.

Qu. what was his sixth offence?

Anf. Inconstancy in his word.

Qu. How?

Anf. He promised David his daughter Merab in marriage, and after gaue her away to another, chap. 18. 10.

Qu. what was his seauenth offences?

Anf. Treacheri of minde.

Qu. How?

Anf. He would haue betrayed David to the Philistines, chap. 18.22.

Qu. what was the eight offence?

An.

An. Murther.

Qu. How.

An. He would haue killed *Dauid* in his bed. chap. 19. 22.

Quest. who preserued him?

An. *Michol* his wife, and the daughter of *Saul*, chap. 19. 12.

Qu. After what manner did shee preserue him?

An. In letting him downe through a widdow when the house was searched.

Qu. what doe we learne by that?

An. The duty of a faithfull Wife toward a vertuous Husband, rather then to a wicked father.

Qu. what was his ninth offence?

An. Hee would haue killed his owne sonne *Ionathan* for excusing *Dauid*, chap. 20. 23.

Qu. what was tenth offence?

An. He slew the Lords Priests, chap. 22. 18.

Quest. what was his eleauenth offence?

An. He consulted with witches, chap. 28. 8.

Quest. How did God punish him for these offences?

An. Fiue manner of wayes.

Qu. which be they?

An. First, hee tooke his Kingdome from

I. *Samuel.*

from him, and gaue it to *David*, chap. 15. 28. Secondly, hee deprived him of his holy spirit, & possessed him with a fiend, chap. 16. 14. Thirdly, he gaue his enemies victory ouer him, chap. 30. Fourthly, his owne sonnes were slaine. Fifthly, he despaired and slew himselfe, chap. 31.

Qu. What was the reason that he persecuted David as he did?

A. His iealousie ouer him, for that hee knew hee should succeed him in his Kingdom.

Qu. What did he shew in that?

A. Contempt against the ordinance of God.

Qu. Was David then chosen before the death of Saul?

A. Long before.

Qu. In his election what do you obserue?

A. That God in choosing his Ministers hath not respect to the outward gifts of the body, but to the inward graces of the mind.

Qu. How did that appeare?

An. In chusing *David*, the yongest and weakest of his brothers, and refusing the rest of more likely aspect & countenance, chap. 10.

Quest. After David was chosen King, what were his Acts.

A. Hee slew a Lyon, a Beare, and
i van-

vanquished great Goliath.

Qu. *What may wee understand by his prospering in strength and power?*

A. That to a vertuous minde, God will also give vigor of body.

Qu. *What did he figure by his victory ouer Goliath?*

A. The victory of Christ ouer the Diuel.

Qu. *What vertues do we learne from Dauid in the first booke of Samuel.*

An. Three.

Qu. *Which be they?*

An. Patience, Clemency, and Loyalty.

Qu. *Wherein did he shew his patience?*

A. In quiet bearing of persecution.

Qu. *How manifold was his persecution?*

A. Two fold: first, by Saule, and then by the Amalekites.

Qu. *How many waies did Saule persecute him?*

A. Three manner of waies.

Qu. *What were they?*

A. First, by bringing him in danger of death: secondly, offamine: thirdly, by driuing him into exile.

Qu. *How many tymes was he in danger of death?*

A. Sixe times.

Qu. *Which be they?*

An.

I. Samuel.

Ans. First, in the presence of *Saule*, when *Saule* threw his speare at him. Secondly, in being sent by *Saul* to fetch a hundred fore-sinnes of the Philistines: thirdly, in his Chamber, when his wife *Michol* deliuered him: fourthly, in *Gath*, when he escaped from King *Achish*, by counterfeiting madnesse: fifthly, when he was in the same caue with *Saul*: sixthly, when the men of *Ziglag* would haue stoned him.

Quest. How many times was he in danger of famine?

An. Twice: first, when hee did eate the Shew-bread, chap. 21. 6. Secondly, when he sent to *Nabal* for prouision, chap. 35. 23.

Quest. where liued he an exile?

An. First, in the Wildernesse, and then amongst the Philistians.

Qu. wherein did he shew his clemency?

An. In pardoning *Nabals* churlish answer, when he had vowed his ruine, chap. 25. 23.

Quest. At whose intreaty did he pardon him?

An. At *Ahigals*, *Nabals* wife.

Qu. what doe we learne by that?

An. That many times the follies of men are excused by the wisdom of their wiues.

Qu.

Qu. *How was hee persecuted by the Amalekites?*

A. They tooke his wiues, *Abyenam* and *Abigail* prisoners.

Qu. *who rescued them?*

A. *Dauid.*

Qu. *wherein shewed he his loyalty?*

A. Not onely in refrayning to lay violent hands vpon *Saul* his annoynted Soueraigne, though twice hee were in his power, and might haue slaine him, but also in praying for his welfare.

Qu. *How often was Saul in his power?*

A. Twice.

Qu. *where?*

A. Once in the caue of the rockes of *Engedy*, and another time in the wilderness of *Ziph*, neare the mountaine *Hachilah*, chap. 14. 4. and chap. 16. 7.

Qu. *what doe we learne by this?*

A. That no subiect ought to lay violent hands vpon his Prince, bee he neuer so wicked.

The end of the 1. of Samuel.

2. SAMVEL.

QUESTION.

WHo was the first offender *Dauid* punished after he came to the Crowne?

E

Ans.

2. Sammel.

Ans. A pick-thanke, and a counterfeite.

Qu. What was he?

A. An Amalekite.

Qu. How did he counterfeite?

A. He told David hee had slaine Saul, chap. 1. 10.

Qu. How did hee insinuate and picke a thanke with David?

Ans. Hee brought him the Crowne that Saul wore vpon his Head, and the bracelet that hee had vpon his arme, cha. 1. 10.

Qu. How did the King accept his newes?

A. He rent his clothes, wept, and fasted all night.

Qu. What learne we by that?

A. The tender compassion of David, and so consequently that ought to bee in Christians for the hard misfortune even of our enemies, chap. 1. 1.

Qu. How did hee reward the counterfeite?

Ans. As I wish all counterfeite pickethanks may be; in stead of a rich reward which hee hoped for, hee frowned vpon him, askt him how hee durst shedde the bloud of the Lords annoynted, and commanded one of his followers to kill him, cha. 1. 15.

Quest. How was the state of the Kingdome

dome when David entred upon it?

A. Like a tempestuous Sea.

Qu. *what was the reason?*

A. Ciuill diffention.

Qu. *who raised it?*

A. Ishbosheth the sonne of Saul, whom Abner made King of Israel.

Qu. *Did they make war upon David?*

A. They did.

Qu. *How was that warre ended?*

A. God gaue David victory.

Qu. *By what meanes?*

A. First, by force of armes, chap. 2. 17. Secondly, by reason of a priuate quarrell betweene Ishbosheth and Abner his chiefe Captaine, chap. 3. 8.

Qu. *whither went Abner?*

A. He fled to David.

Qu. *what was his welcomethither?*

A. Ioab, Davids chiefe Captaine, slew him treacherously, because Abner before had slaine Asabel Ioabs brother, Chap. 3. 27.

Qu. *was David priuie to this act?*

An. No, but greatly lamented it, and prayed to God to reward Ioab according to his desert, chap. 3. 19.

Qu. *what became of Ishbosheth?*

Answ. After Abner left him, Two of his owne Seruants (Baanah and Rechab) traiterously slew him: and brought his

2. Samuel.

head to David, chap. 4. 8.

Qu. How did David rewarded them?

Answ. As villaines should bee, caused them to bee slayne, had their hands and feet cut off, and after hanged them vp for an example, ouer the poole in Hebron, chap. 4. 12,

Quest. what doe we learne by these circumstances?

A. The good hope of Davids vertuous gouernment.

Qu. what was the next Argument of his vertuous gouernment?

A. Hee did that which euery good Prince ought to doe.

Qu. what was that?

A. Studied to aduance Religion.

Qu. How?

Answ. In bringing the Arke of God into the Cittie, dancing before it, to shew his zeale and gladnesse, and purposing to build a Temple to the Lord, where his name might be called vpon. chap. 6. 16.

Qu. How did God accept of his zeale & good intent?

A. So well, as he gaue him dominion ouer many Nations, and promised to establish the Kingdome to his posteritie for euer, chap. 7. 12. and chap. 8.

Qu. what did Michol when shee saw David

David her Husband dance before the Arke?

Answ. As the wicked of our time, laughed his Godly zeale to scorne, Chap. 6. 16.

Qu. After this how many times did David fall from God?

A. Thrice.

Qu. In what manner?

Answ. First, through lust: secondly, through murther: last of all, through presumption.

Quest. How did hee offend through lust?

A. Hee knew the wife of Uriah, chap.

11. 4.

Qu. How through murther?

A. He caused her husband to be flaine, chap. 11. 15.

Qu. How through presumption?

Answ. Hee numbred his people, as depending vpon victory by the multitude of men, and not by the power of God, chap.

14. 1.

Qu. How did God plague him for his first two sins,

A. Hee kindled dissention against him both within his house and without.

Qu. How within his house?

A. Two manner of wayes.

Qu. Which be they?

2. Samuel.

An. First, by the meanes of a deadlie hate that sprang vp betweene his sonnes.

Qu. Which sonnes?

A. Absolon and Ammon.

Qu. How?

An. Ammon deflowred Thamar Absolons sister, for which Absolon slew Ammon chap. 13. 29.

Quest. what was the second cause of dissention?

A. Absolon conspired against his fathers crowne and dignity, chap. 15. 12.

Qu. How did he practise to aspire?

A. By stealing the hearts of the people from his Father by curtesie and flattering speeches.

Qu. who was his chiefe Counsellor?

A. Achitophell.

Qu. what became of Achitophel?

A. He hung himselfe, chap. 17. 23.

Qu. what became of Absolon:

Answ. Hee likewise had an vntimelie death.

Qu. In what manner?

A. As hee fled before his Fathers Arme, riding vnder an Oake, hee was hanged by the hayre of the head, and afterward thrust thorow the body with a Dart by Iob, chap. 18. 9. 14.

Qu. what may we learne by these mens overthrow?

An.

Ans. That treason will alwayes haue a shamefull end.

Qu. How was disſention ſtirred up againſt Dauid without his owne houſe?

An. Two manner of wayes.

Q. 1. Which be they?

Anſw. Firſt, by the reproach of a baſe Subiect of his, vomited out againſt him, and then by the forreigne malice of the Philiftines, chap. 21.

Qu. What was the Subiect called that reuiled him?

Anſ. Shimei, of the houſe of Saul.

Qu. How did he reuile him?

Anſ. Hee called him a Murtherer, and caſt ſtones and dirt in his face, chapter. 16. 7. 13.

Qu. Did Dauid endure it?

Anſw. Yes, (as hee did all his former troubles) with patience, commanding his Men of Warre not to touch Shimei, for, ſayd hee, my Sonne which came out of mine owne Bowels, ſought my life: then how much more may this Sonne of Iemini? Suffer him to curſe, for the Lord had bidden him, chap. 16. 11.

Qu. What vertues ſhone in Dauid beſides his patience?

A. Gratitude and continency.

Queſt. Wherein did hee ſhew himſelfe grateful?

2. Samuel.

A. In giuing all the Lands of *Saul* to *Mephibosheth*, his friend *Ionathans* sonne, chap. 9. 9.

Qu. wherein was he continent?

Ans. In refusing (beeing verie faynt through thirst) to drinke of the Water which men had hazarded their liues to fetch him, chap. 23. 17.

Qu. How was David plagued for his presumption?

Ans. God offered him the choyse of three plagues?

Qu. which were they?

Ans. Either to haue Seaven yeares famine, or to flye three moneths before his enemies, or to haue three dayes pestilence in the Land, ch. 24. 13.

Qu. which did David chuse?

A. Three dayes pestilence.

Qu. what was his reason?

Ans. Because hee had rather fall into the handes of God then man, for God will bee mercifull, when Men are pittifull.

Qu. How many of his People dyed of the pestilence?

A. Threescore and Ten Thousand, chap. 24. 15.

Qu. In all the troubles of David, did God send no friends to comfort him?

Ans. Yes: God is a God of mercy, and

and as hee doth promise, even so hee will performe : at all times of his distresse, hee raised him some friends or other.

Qu. Which be they?

An. Before Saul died, *Jonathan*, *Michol*, *Abimelech* the Priest, foure hundred men that came to his ayde in the Wildernesse. *Abigail* rich *Nabals* wife, that brought him prouision, and *Achish* King of Gath, that gaue him a Citty called *Ziglag* to dwell in.

Qu. After Sauls death in the time of his persecution, who were his friends?

Answ. Beside many other of his Subjects that stucke vnto him, *Hushai* shewed him'else a speciall Friend, in ouerthrowing the counsell of *Achitophel*, whereby the rebellion of his Sonne *Abolon* was cut off, chap. 16. and old *Barzillai* that succoured him when hee fled from his son chap. 19. 32.

Qu. Notwithstanding the manifold troubles David had, did he at last find rest?

A. Yes, and dyed in peace.

Qu. What doth his troublesome life & quiet end figure vnto vs..

A. The race of the chiefe King of heauen and earth, *Christ Iesus*, who according to the flesh was persecuted on euery side (as *David* was) with outward

Kings and Chronicles.

and inward enemies, as well in his owne person as in his members, but at last overcame all, and gaue his Church perpetuall victory: his name be praised.

The end of Samuel.

KINGS and CHRONICLES.

QUESTION.

VV *He succeeded Dauid?*
A. His sonne Salomon.

Qu. what was the first thing hee asked of God?

Ans. Wisedome, and God gaue it him, chap. 3. 11.

Qu. what did he shew therein?

Ans. That Wisedome, beautifieth a Prince or Ruler more then either wealth or honour.

Quest. what was the first sin hee punished?

Answer. Rebellion in Adoniah, e hap 2. 15.

Qu. what was the second?

A. Murther.

Qu. In whom?

A. In Ieab, for the death of Abner & Amasa, although hee fled to the Altar for refuge.

Qu.

Kings and Chronicles. 31

Qu. what doth that signifie?

A. That no place ought to shelter an homicide; chap. 2. 34.

Qu. what was Salomons estate?

A. Peace, and full of pompe.

Qu. How came it to passe?

A. By the gifts of God.

Qu. wherfore?

Ans. Because hee asked Wisedome first and aboue all thinges (when God put him to his choyse) therefore hee had not onely wisdomē giuen him, but all things else.

Qu. How did he shew himselfe thankfull?

A. In imploying his wealth and Wisedome to the glory of God.

Qu. How was that?

Ans. Hee iudged iustly, and builded a most sumptuous Temple to the name of the Lord.

Qu. wherein consisted the magnificence of Salomon?

An. In these things: hee ruled all the Kingdomes from the River of Euphrates vnto the Land of the Philistines, and the borders of Ægypt, chap. 4. 21. His victuals for one day were Thirtie Measures of fine flower, and Threescore Measures of meale, ch. 4. 22. Ten fat Oxen, and twenty Oxen of the Pasture: an Hundred sheepe,

Kings and Chronicles.

sheepe, besides Harts, Buckes, Bugles, and fat fowle, chap. 4. 23. Hee had forty thousand stals of horses for his Chariots, and twelue thousand horsemen, ch. 4. 16. Gold & siluer was as plentifull as stones, ch. 10. 27. He had seuen hundred Wiues, and three Hundred Concubines, chap. 11. 3. Beside all this, hee had wisdome more then any creature liuing.

Qu. Yet in the end, notwithstanding he had his hearts desire in these and all things else, what was his opinion of this worlds felicity?

An. That all was vanity and vexation of spirit.

Quest. Did this prince (thus blessed of God both outwardly and inwardly) fall afterward from God?

An. He did.

Quest. In what manne?

An. By Adultery and Idolatry, chap. 11. 5.

Qu. what doe we learne by that?

An. That how absolute focuer wee are for honour, wisdome, or riches; yet wee may fall, as Salomon did.

Quest. How was Salomon punished for his sinne?

An. God raised vp enemies against him, & after his death diuided his Kingdome, leaving the least part to this Son.

Quest.

Kings and Chronicles. 5.

Qu. why did not God quite extinguish his race, considering his sin?

A. Because of the promise which hee made to his Seruant David, Chap. 1. 34.

Qu. who succeeded Salomon:

A. His sonne Rehoboam.

Qu. How many Tribes had be under his dominion?

A. Two, Iuda and Benjamin?

Qu. who ruled ouer Israel?

A. Ieroboam, a seruant to King Salomon?

Quest. How many Tribes were under him?

A. Ten, chap. 11. 31.

Qu. What vices do we learne to shun by the lines of the Kings of Israel and Iudah?

Qu. Not to corrupt Religion to serue our owne turnes.

Qu. By whose example?

A. By the Example of Ieroboam King of Israel, chap. 12. 28.

Qu. what else?

A. Not to lay violent hands vpon Gods Ministers.

Qu. By the example of whom?

A. Of Ieroboam, chap. 13. 4.

Qu. How did God punish him?

Answe. As hee thrust out his hand to strike.

Kings and Chronicles.

Strike the Prophet of the Lord, his hand withered, and he could not pluck it backe agayne, chap. 13. 4.

Qu. what else?

A. Not to conspire against the King.

Q. 1. By the example of whom?

Ans. Of Zimri, that slew Elah King of Israel, being drunke in Tirzah, and afterward sate vpon the Throne, Chap. 6. 2. 10.

Qu. what was the end of Zimri?

A. Hee raigned but Seven dayes, and being besieged in Tirzah, and finding no way to escape, burnt the Kings Palace, & himselfe in it, chap. 16. 18.

Qu. what else?

A. Not wrongfully to desire our neighbours goods.

Qu. By the example of whom?

A. Of Ahab King of Israel.

Qu. what else.

A. Not to shed his neighbours blood, to be made owner of his goods.

Qu. By the example of whom?

Ans. Of Ahab and Iezabel, who by the practise of false witnesse put Naboth to death, and tooke his vineyard, chap. 21. 13.

Qu. How were they punished?

Ans. Ahab was slayne at Ramoth Gilead, and Iezabel was throwne out of her

her Chamber Window, and dashed in pieces, chap. 22. 34. and 2. Kings, chap. 9. 33.

Qu. what else?

Answ. Not to hate the Preachers of God, because they grate vpon our galled consciences.

Qu. By the example of whom?

A. Of Ahab, chap. 22. 8.

Qu. what else?

A. Not to be couetous.

Qu. By the example of whom?

A. Of Gehazi that tooke money, garments, sheepe, oxen, and other things where we should not.

Qu. what was his punishment?

A. He was plagued with the Leprosie, 2. Kings. 5. 27.

Qu. what else?

Answ. Not to take counsell of Spirits in time of sicknesse, or any other extremity.

Qu. By the example of whom?

Answ. Of Ahaziah, who hauing taken a fall through the Lattice of a Window, sent his seruants to Baalzebub, to know if he should recouer or no, 2. Kings. 1. 2.

Qu. How did God punish him for that sinne?

A. Hee suffered him to pine vpon his bed for want of helpe, 2. Kings. chap. 1.

Qu

Kings and Chronicles.

Qu. what else?

Answ. Not to blaspheme the name of God.

Qu. By the example of whom?

An. Of Senacherib the Assyrian.

Qu. How was he punished?

Answ. God slew of his Souldiers an Hundred Fourescore and Fiue thousand men, and when hee returned into his Countrey, his owne Sonnes murdered him in the Temple of his Idoll Gods, 2. Kings. 19. 35. 37.

Qu. what else?

An. Not to deride Gods Ministers.

Qu. By the example of whom?

A. Of the Children of Bethel, that called Elisha bauld-pate, 2. King. 2. 24.

Qu. How were they punished?

A. Two Beares came out of the Forrest, and tore them in peeces.

Qu. what else?

A. Not to be vaine glorious.

Qu. By the example of whom?

A. Of Hezekiah, that in pride shewed all his Wealth to the Embassadors of Babel.

Qu. How was he punished?

Answ. God gaue all that wealth afterward into the hands of the King of Babel for a prey, 2. Kings, chap. 20. verse. 17. 18.

Qu.

Qu. what else?

A. Not to mock or iest at the preaching of the word of God.

Qu. By the example of whom?

A. Of Zedekiah and his Subiects, that mocked and despised the Prophets that were sent to fore warne them of their destruction, 2. Chron. 36. 19.

Qu. what was their punishment?

Ans. Zedekiah himselfe, for despising the light of the Soule, lost the sight of his Body, his eyes were pulled out, his Sonnes were slayne before him; and hee and the people carried into captiuite to Babylon.

Qu. what vertues doe we learne by the lines of the Kings of Israel and Iuda?

A. To haue a sure confidence in the prouidence of God.

Qu. By the example of whom?

A. Of Eliab the Prophet, to whom in time of famine God sent meat by the Ravens, 1. Kings. 19. 6.

Qu. what else?

A. To be charitable to the distressed.

Qu. By the example of whom?

A. Of the widdow of Serepta, whose oyle and meale, the more shee spent the more shee had, for her kindnesse shewed to Eliab, 1. Kings. 17. 16.

Qu. what else?

An.

Kings and Chronicles.

A. To be zealous in prayer.

Qu. By the example of whom?

Ans. Of Eliab, who in time of great drought called faithfully vpon the Lord, & hee poured downe raine vpon the earth, 1. Kings. 18. 45.

Qu. How many be the degrees by which prayer ascends into heauen?

A. Sixe.

Qu. Which be they?

prayer. Ans. First, humility, in shewing reuerence with the members of the Bodie, as kneeling, &c. Secondly, deuotion, in hauing minde of nothing else when wee pray. Thirdly, Faith, in beleeuing to obayne that wee pray for. Fourthly, integrity of heart, not to aske any thing but that is iust. Fifthly, conuersation of life, that our manners answer our deuotion. Sixtly, perseuerance, that is, neuer to be faint, or wearie of so good an exercise.

Qu. What learne we hence?

A. Not to doubt of our resurrection.

Qu. By the example of whom?

Answer. Of Eliab, that was taken body and soule vp into heauen, 2. Kings, ch. 2. 21.

Qu. What else?

A. To be faithfull.

Qu. Why?

An.

Kings and Chronicles. 55

Ans. Because where faith is, nothing seemes impossible.

Qu. By the example of whom?

An. Of *Elifha*, that raised the dead to life: cured *Naaman* the Leper, and made yron to swimme vpon the waters, 2 Kings. chap. 4. 35. chap. 14. & chap. 6. 6.

Qu. What else?

An. Not to distrust the omnipotency of God.

Qu. By the example of whom?

An. Of the destruction that fell vpon the *Aramites* that lay before *Samaria*, without any stroke of mans hand, 2. King. chap. 7. 17.

Qu. What else?

Answer. To assure our selues of Gods helpe, howsoeuer wee are forsaken of men.

Qu. Why?

Ans. Because Millions of Angels incampe about the faithfull, 2 Kings. chap. 6. 17.

Qu. What else?

A. To aduance true Religion.

Qu. By the example of whom?

A. Of *Iosiah* King of *Iudah*, that put downe idolatry, and commaunded the Law of God to bee read in the Temple, 2 Kings, chap. 23. 2.

Qu. What else?

An.

Kings and Chronicles.

Qu. What else?

A. Not to spare our owne Parents in case of Religion.

Qu. By the Example of whom?

A. Of *Asa* King of Iuda, that deposed his owne mother for Idolatry, 2. Chro. 15. 16.

Qu. What else?

A. To provide living for the Ministers of God.

Qu. By the Example of whom?

Tythes *A.* Of *Ezekiah* King of Iuda, that commanded the Tythes of Corne, wine, oyle, and hony, to be brought to the Priests, 2. Chron. chap. 3. 1. 4. 5.

Qu. What else?

A. Not to doubt of forgiveness, if we repent.

Qu. By the example of whom?

A. Of *Manasseh* King of Iudah, whome vpon his hearty repentance, God deliuered out of captiuitie, 2. Chro. chap. 33. 13.

Finis Kings & Chronicles.

EZRA

E Z R A.

Q U E S T I O N.

V V *How writ this Booke?*

A. Ezra.

Qu. Of what Nation was he?

A. A Iew of the family of Aaron.

Qu. Aow many things doe we generally learne out of this Booke?

A. Foure.

Qu. what is the first?

A. The truth of Gods mercy.

Qu. How?

A. In that according to his promise, after seauenty yeares were expired, hee deliuered his people out of Captiuitie.

Qu. By the fauour of whom?

A. Of Cyrus King of Persia, ch. 1.

Qu. who brought them home?

A. Zerubabel and Ezra, chap. 1. and chap. 7.

Qu. What is the second thing wee learne out of this Booke?

A. The thankfulnessse which ought to be in vs for Gods benefits, as was in the Israelites after their returne, ch. 7. 27.

Qu. what is the third?

An. The care that wee ought to haue

Nehemiah.

to establish true Religion by the example of the Israelites, that neuer ceased till they had built the Temple of the Lord, & published his Lawes, chap. 6. 15.

Qu. What is the fourth?

Ans. When wee are once planted in peace, and haue the vse of true religion, to labour as the Israelites did for the preservation of humane society, by seeing good lawes executed, chap. 10.

The end of Ezra.

NEHEMIAH.

QUESTION.

VV *What was Nchemiah?*

Ans. A Iew, and in great fauour with Darius.

Qu. What was his disposition?

A. Hee feared God, and desireth the good of his Country.

Qu. How did that appeare?

Ans. First, by his dayly prayer: next, by the lamentation hee made for the misery of his Countrey-men, chap. 1. 4. and lastly, by obtayning meanes to help them.

Qu.

Quest. Hee did not then (as many will in these dayes) say God helpe onely, and so forget the misery of their brethren, but he labored to giue them succour?

A. He did.

Qu. In what manner?

A. He procured a license of the King, to get prouision for the repairing of Ierusalem, chap. 2. 8.

Qu. who hindred him in this work?

A. Sanballat the Horonite, and Tobiah the Ammonite.

Qu. For what cause?

A. Vpon malice.

Qu. what doe we learne thereby?

Answer. That the Diuell and his instruments still lye in waite to hinder the vertuous exercises.

Qu. How did they hinder the Iewes?

A. By raising warre vpon them.

Qu. Did the Iewes then leaue off their enterprise?

Answer. No: they laboured with one hand, and held the sword in the other, ch 4. 17.

Qu. what doth their diligence teach vs?

Ans. In repairing the new Ierusalem of our Soules, as they did their old Ierusalem of their Earthly habitation, to practise the deeds of charity with one hand, and in the other to hold the shield of faith,

Ester.

faith, to keepe off the assaults of the diuell
and his instruments.

*Quest. what did Nehemiah repaire in
Ierusalem?*

A. The wals of the broken buildinges.

Qu. what else?

*A. Decayed Religion, and corruption
of manners, chap. 13.*

The end of Nehemiah.

ESTER.

QUESTION.

VV *Hat was Ester?*

A. A poore mayd.

Qu. How was she aduanced?

A. To be wife of a King.

Qu. By what meanes?

*A. By the prouidence of God and her
owne vertue.*

Qu. To what end?

*Ans. To protect the Iewes her countrey-
men.*

*Q. 1. VVhat vices doe we learne to shun
by the contents of this Booke?*

*A. Not to Feast in ostentation of our
riches.*

Qu. By the Example of whom?

Ans.

Ans. Of *Ahashuerosh* King of Persia & Media, that made a feast for an hundred and fourescore dayes, chap. 1. 4.

Qu. *What else?*

A. The disobedience of wiues to their husbands.

Qu. *By the example of whom?*

A. Of *Vashti Ahashueroshs* Queene, that refused to come to him when he sent for her.

Qu. *What was her punishment?*

A. Shee was banished the Kings company for euer.

Qu. *What else?*

A. Not to buy sinne with the price of money.

Qu. *By the example of whom?*

Ans. Of *Haman* that would giue the King Ten Thousand Talents of Silver to haue the Iewes destroyed, Chap. 3. 9.

Q. 1. *What else?*

A. Not to harbour pride & contempt in our hearts.

Qu. *By the example of whom?*

A. Of proud *Haman*, that wished the death of euery one that did not salute him.

Qu. *What was his punishment?*

A. He was hanged himselfe vpon the Gallowes that hee had made for another man, Chap. 7. 10.

Ester.

Qu. What vertues doe we learne out of this booke

Answ. To obserue temperance in our feasting.

Qu. By the example of whom?

An. Of King *Ahasuerus*, that commanded (during his feast) no man should be compelled to drinke more then what he pleased, Chap. i. 8.

Quest. May not Christians be ashamed of this?

An. Yes.

Qu. Shew me your reason?

An. Because hee that was a Heathen, thought it a sin to carowse, but wee that know God, make it no conscience to bee drunke.

Qu. What vertues learne we else?

Answ. The loue of a Woman vnto her countrey men.

Qu. By the example of whom?

An. Of *Ester*, that made voyde a decree purchased by *Haman*, for the destruction of all the Lewes in Persia, chap. 8. 11.

The end of Ester.

IOB.

I O B.

QUESTION.

V V *Hat learne we in generall out
of this Booke of Iob ?*

An. Five things.

Qu. *wh. ch be they ?*

An. First, vprightnesse of life, in these words : and Iob was an vpright and iust man, chap. 11 Secondly, patience in affliction : Shall wee receiue good at the hand of the Lord, and not euill ? chap. 2. 10. Thirdly, mutability of the world, in these words : such things as my soule abhorred to touch (as are sorrowes) are my meat. chap. 6. 7. Fourthly, the enuy of the Deuill, in these words : touch that he hath, and see if hee will not blaspheme thee to thy face, Chapter. 1. 11. Fifthly, the mercy of God in these words : hee maketh the wound and bindeth it vp, chap. 6. 18.

Qu. *wherein consisted his vprightnesse ?*

An. In three things.

Qu. *Which be they ?*

Ans. In holinesse towards God : in vprightnesse toward the world ; & in sobriety towards himselfe.

Iob.

Qu. In holinesse how?

Ans. He did offer burnt offerings for himselfe and for his children, chap. 1. 5.

Qu. In righteousness, how?

Ans. He was the eyes of the blind, Chapter. 29. 15. The feete to the lame, Chapter. 29. 15. He fed the hungry, ch. 31. 19. He cloathed the naked, ch. 31. 19. Hee stood with the widdow and Fatherlesse, Chap. 31. 16. 21. He harboured the stranger, Chap. 31. 32. He iudged iustly, Chap. 29. 14.

Qu. In sobriety, how?

Ans. His heart was not infected with lust, Chapter. 31. 7. Nor did his feete walke in deceit, Chapter. 31. 15. Nor made hee gold his hope, Chapter. 31. 24. Nor did his mouth kisse his hand, (that is) hee was not vaine-glorious, Chapter 31. 27.

Qu. Wherein consisted his patience?

Ans. In bearing with the mutability & change of his estate.

Quest. Wherein consisted the change of his estate?

Ans. In five things.

Qu. Which be they?

Ans. First, hee lost his children and his wealth, Chap. 1. Secondly, his Body became leproous, Chap. 2. 7. Thirdly, his friends vpbraided him, Chap. 4. 5. Fourthly,

ly, his wife forsooke him, Chap. 19. 17
Fiftly, his owne seruants despised him,
Chap. 19. 15.

*Quest. wherein consisted the enuy of the
Devill?*

An. In tempting him many waies be-
fore hee would be satisfied of his constan-
cie.

Qu. wherein the mercy of God?

An. In this, as hee did smite, so he did
heale: as hee did punish, so he did pre-
serue: as hee did take away, so hee did
restore.

Qu. How was Iob restored?

A. Double the wealth hee had before,
Chap. 42. 10.

Qu. what doe we learne by that?

A. That Gods mercy is greater then
his iudgement.

*Qu. what haue we when we come into
this world?*

A. Nothing.

Q. what shall we haue when we depart?

A. As much, Chap. 1. 11.

*Q. what shall he reape that someth ini-
quity?*

A. The same, Chap. 4. 8.

*Qu. Can any man say to himselfe I am
righteous?*

A. No, not the Angels in heauen, ch-
4. 18.

Qu. What is man borne to by nature?

An. To trauell, as naturally as it is for the sparke to flye vppward, Chap. 5. 7.

Qu. To what may we compare faigned friends.

An. To a riuer that in Summer is dry and in Winter is frozen, Chap. 6. 1. 5.

Quest. To how many things may we liken the vanishing frailty of mans age?

An. To fixe things.

Qu. Which be they?

Ans. First, to the vanishing of a cloud, Chap. 6. 6. Secondly, to the swiftnesse of a Weauers shuttle, Chap. 6. 7. Thirdly, to a shadow, Chap. 8. 9. Fourthly, to the hasty speed of a post, Chap. 9. 25. Fifthly, to the sayling of a ship, and the flight of an Eagle, Chap. 9. 26. Sixtly, to a flower that shooteth forth in the morning, and is withered by the night, Chap. 14. 2.

Quest. What shall deuour the house of bribes?

fire

An. Fire.

Qu. May a man boast of the greatnesse of his birth?

An. No.

Qu. Why?

An. Because corruption is our mother and the wormes our sisters and brothers, Chap. 17. 13.

Qu. Though we die what hope doth Iob
giue vs.

Answ. That we shall rise againe, & see
God in our flesh, Chap. 19. 16.

Qu. Of what continuance is the ioy of
the wicked?

An. For a moment, Chap. 10. 5.

Qu. What may we thinke when wee
see the wicked flourish?

An. That they are kept for the day of
destruction. 21. 30.

Qu. How comes wisdom to men?

Answ. Neither by age nor authority,
Chap. 32. 9.

Qu. How then?

An. By the gift of Gods

Qu. What is God?

An. Incomprehensible for power, in-
stice, and prouidence, chap. 38. 39.

The end of Iob.

PSALMES.

QUESTION.

VVhat is the generall doctrine of
the Psalmes?

Qu. Prayer and thankesgiuing: praier
that GOD will continue his fauour to-

Psalmes.

ward vs : thanksgauing for his benefits receiued.

Qu. what man is blessed?

Ans. He that contemneth not Gods Word, but meditateth vpon his Law.

Qu. what is he like?

Ans. A Tree planted by the Waters side.

Qu. what man is cursed?

A. Hee that sitteth in the seat with the scorner of Gods Word.

Qu. what is he like?

Answer Chaffe is scattered before winde.

Qu. who conspires against God & his annoynted?

A. The Heathen and wicked doers.

Qu. what is the end of their conspiracy?

A. Derision before God, Ps. 2. 4.

Qu. In time of trouble in whom we must trust?

A. In the Lord.

Qu. why?

Ans. Because he will deliuer vs, Psa. 3. 3.

Quest. who turnes the glory of God, into shame?

Ans. Louers of vanitie and lyes, Ps. 4. 2.

Qu. what is a persecutor of Gods people compared vnto?

An.

A. A Lyon.

Qu. *why?*

A. Because like a Lyon he will teare in pieces and deuoure, Psal. 7. 2.

Qu. *If the wicked seeke to obscure the glory of God, how will he reueale his praise?*

A. Even by the mouthes of Babes and sucklings, Psal. 8. 2.

Question. *How will the Lord iudge the world?*

A. In righteousness, Psal. 9. 8.

Quest. *Are the poore despised in Gods sight?*

Ans. No : hee is their refuge, Psal. 9. 9.

Qu. *What is the practice of the worldly man?*

A. Fraud, rapine, and tyranny. Ps. 10. 3.

Qu. *What is his reward?*

Ans. Fire, brimstone, and stormy tempests.

Qu. *How many are the righteous?*

A. In earth none there is not one doth good, no not one, P. 14.

Quest. *Whom shall dwell upon Gods holy hill?*

A. He that speaketh truth, flanders not his neighbour, and giues not his mony to vsury, Psal. 15. 3. 5.

Qu. *Of what did David prophesy?*

Ans. Of Christ.

Psalmes.

Qu. VVherein?

Answ. In these words: thou wilt not leaue my soule in the graue, nor suffer thy holy one to see corruption; Psalme 16. 10.

Qu. VVhat is true felicity?

A. The fruition of Christ Iesus, face to face, in righteousnesse. Psal. 17. 10.

Qu. VVho will the Lord teach in his way?

An. The humble heart, Psal. 25. 9.

Qu. How doth the Lord loue vs?

An. More then Father or Mother, for when they forsake vs, hee will take vs vp, Psal. 27. 10.

Qu. He will not than be angry for euer?

Answ. No, his anger endureth but a while, and though sorrow be this night; we shall haue ioy to morrow, Psal. 30. 5.

Qu. VVhat must we do when we haue sinned?

An. Confesse our wickednesse thought it be against our selues.

Qu. VVhat followes?

An. Forgiuenesse, Psal. 32. 4.

Qu. Is it not enough for vs to eschew euill?

An. No.

Qu. VVhat then?

An. We must likewise doe good, Psal. 34. 14.

Quest. May the wicked prosper.

An.

*Do &
good*

*James. wicked prosper
Righteous misse*

An. Like a greene bay tree, but they shall quickly wither, Psal. 37. v. 35. 36.

Qu. May the righteous be miserable?

A. Yes: but their inheritance shall be perpetuall, Psal. 37. 18.

Qu. What is the vanity of rich men?

An. They heape vp wealth and know not who shall enioy it, Psal. 39. 6.

Qu. When the oppressed mourne what doth God?

A. He gathers their teares into a bottle, and keeps a Register of their wrongs, Psal. 56. 8.

Qu. To what end?

A. To poure so much vengeance vpon their oppressors heads.

Qu. To whom must all flesh appeale?

A. To God.

Qu. Why?

Ans. Because though worldly Magistrates grow slacke and remisse, yet hee will heare their complaints. Psal. 65. 2.

Qu. How doth God find the true disposition of his people?

A. By tryall.

Qu. How doth he try them?

Ans. As siluer is tryed, in the fire of affliction, Psal. 66. 10.

Quest. In the Sea of this life what hope haue we to saue vs from drowning?

A. A Rocke.

Qu.

Psalmes.

Qu. what is that Booke?

A. Christ Iesus, Psal. 71. 3.

Qu. why are Magistrates called Gods?

Ans. Because they supply the place of God for the administration of Iustice.

Quest. How doe they prooue to bee no Gods?

A. In that they die like men, Psalme, 82. 6. 7.

Qu. Hath God made an election of those that shall bee saued?

A. Yes.

Qu. when?

Ans. Before the foundations of the earth were layd, Psal. 90. 2.

Qu. why are the righteous compared to a palme tree?

Ans. Because as the wood of that is sweet, so ought they to bee sweete wood for the building of Gods Church: as the leaues of it are greene, so ought their words alwaies to be vertuous: as the fruit of it is lasting, so their good deedes ought to be without ceasing.

Q. How is God made visible to our mortall eyes?

Ans. By his creatures, the light is his cloathing, he mooues vpon the wings of the Winde, his messengers are flames of fire, his Throne is heauen, and his foot-stool is the earth.

Qu.

Quest. why doth not the Sea over-flow the earth?

Ans. Because God hath set it bounds which it shall not ouerpasse, Psal. 104. 9.

Qu. What is the best seruice of flatterers?

A. They reward euill for good, & hatred for friendship, Psal. 109. 5.

Qu. What is the inconuenience of euill tongue?

A. It woundeth like the sharpe arrowes of a mighty man, and burneth like coales of Iuniper, Psal. 120. 4.

Qu. How is God to be praised?

A. With the whole heart, Psal. 9. 1.

Qu. How is he to be prayed vnto?

A. Not with fained lips.

Qu. who is our best guide?

A. The spirit of God.

Qu. whither doth it lead vs?

A. To the Lord of righteousnesse, Psal.

143.

Qu. what is the Lord to them that trust in him?

A. A fortresse, a bulwarke, & a shield, Psal. 144. 2.

The end of the Psalmes.

The

Prouerbs.

The Prouerbs of SALOMON.

QUESTION.

WHat is a Prouerbe?

A. A short saying, including much matter.

Qu. What doth it teach?

A. Wisdome and vnderstanding.

Quest. What is the beginning of wisdome?

A. The feare of the Lord, ver. 7.

Qu. What imbraceth instruction?

A. The wise.

Qu. Who refuseth it?

A. The foole, ver. 10.

Qu. How doth wisdome adorne?

Answ. Like a chaine of gold about the necke, ver. 9.

Qu. When sinners intice vs what must we doe?

A. Not giue consent, ver. 10.

Qu. How are sinners disposed?

A. Their feet are swift to euill. v. 16.

Qu. If we seeke after wisdome what will she doe?

An. Poure out her mind vnto vs, and giue vs vnderstanding, ver. 13.

Qu.

Qu. If we despise wisdom what will shee doe?

Ans. Laugh at our destruction, ver. 26.

Qu. How commeth destruction?

Ans. Sodaynely, like a whirle-wind, verse 27.

Qu. what is the hinderance to the obtaining of wisdom?

An. Sloath.

Quest. How doth sloath reward those that loue it?

An. With death and confusion, chap. 1. 32.

The doctrine of the 2. Chapter.

Quest. What sort must we seeke after wisdom?

A. As after gold and silver.

Qu. Whence commeth wisdom?

A. From the mouth of God, ver. 6.

Qu. What is the effect of wisdom?

An. It will preserve vs from all vices.

Qu. What is the property of an varloz?

An. To flatter with his lips, ver. 16.

Qu. Whether leads her acquaintance?

An. To hell, verse 18.

The doctrine of the 3. chapter.

Quest. **T**O keepe the Commandements
of God, what profit is it?

Answer. Prosperity and length of life,
verse 3.

Qu. what Jewels must we hang about
our neckes?

A. Mercy and Truth.

Qu. where must they be set?

A. In the Table of our heart, ver. 3.

Quest. why doth God gine riches unto
men?

A. By them to honour him, ver. 6.

Quest. What is the reward of that
honour?

Ans. Our Barnes shall bee filled with
aboundance, and our Presses burst with
new wine, ver. 10.

Qu. In what sort must men be wise?

A. Not in their owne conceit.

Qu. whom God doth correct?

A. Such as he loueth, ver, 12.

Question. At what rate is wisdom
valued?

Answer. To bee more worth then gold,
or pearle, verse. 15.

Qu.

Qu. what be the band-mayds, of wisdom?

An. Long life, verse 16. pleasant daies, ver. 17. security of soule and body, v. 23. 24. 25.

Qu. what vices are else forbidden in this Chapter?

A. All malice or desire to hurt, verse 29. All causelesse contention, ver. 30. all scorning and scoffing, ver. 34.

Qu. why are these vices forbidden?

Ans. Because they are abomination before the Lord, ver. 32.

The doctrine of the 4. Chapter.

Quest. How are the wicked fed?

A. With the Bread of extortion, and the wine of violence, ver. 17. *wicked how fed*

Qu. what infecteth the whole course of life?

A. A corrupt heart, false lips, & wanton eyes.

Qu. what purifieth the whole course of life?

A. A cleare heart, a true tongue, and a chaste eye, ver. 23. 24. 25.

Proverbs.

The doctrine of the 5. Chapter.

Quest. *How seemeth lust at the first?*
An. As sweet as hony, v. 3.

Lust. Qu. *How in the end?*

An. As bitter as wormewood, ver. 4.

Qu. *What hurt bringeth it to the body?*

An. It consumeth the flesh, ver. 11.

Qu. *What to the purse?*

Anf. It leaues our goods in the hands of strangers, ver. 10.

Qu. *Is there any thing else to be learned in this Chapter?*

Anfw. To liue vpon our owne labours verse 15. To bee charitable to others, verse 16. To keepe wedlocke vniuolated ver. 18. 19.

Qu. *VVhy ought we to bee carefull of these things?*

An. Because we alwayes walke in the sight of the Lord, ver. 12.

The doctrine of the 9. Chapter.

Quest. *In what case is hee that is surety for another man?*

An. Snared with the words of his owne mouth.

Qu. *What learne we by the Pismire?*

An. Diligence.

Qu. *How?*

An. To labour in Summer to prevent the want of winter.

Quest. *How commeth pouerty vpon the slothfull?*

A. Like an armed man.

Qu. *Which be the sixe things that God hates?*

Ans. First, haughty eyes : secondly, a lying tongue : thirdly, a heart imagining euill : fourthly, feete swift to shed blood : fithly a false witness, sixtly, sowers of contention, ver. 17. 18. 19.

Qu. *What are the speciall duty to our Parents?*

Ans. Obedience to follow their instruction.

Qu. *How many wayes doth a wicked woman tempt?*

An. With the beauty of her face, the flattery of her tongue, and the wantonnesse of her lookes, ver. 24. 25.

Qu. *Is adultery worse then theft?*

Adultery

An. Yes.

Qu. *Why?*

Ans. Because theft may be redeemed, but adultery destroyeth the Soule, and the

Proverbs.

the reproach thereof can neuer be put a way, verse 31. 32. 33.

The doctrine of the 7. Chapter.

Quest. **V V** Hy is lust called a deed of darkenesse?

Ans. Because commonly it practiseth in the night, when the ayre is darke and blacke, ver. 9.

Qu. The reason of that?

A. Such is the guilt of conscience, as it couets darkenesse to shadow the filthines thereof.

marke of an Harlot. *Qu.* what are the markes of an harlot?
A. A wandring foot, ver. 13. An impudent face, verse. 14. And an inticing tongue, ver. 15. 16. 17.

Qu. what is he like that yeeldeth to the inticement of lust?

A. An Oxe led to the slaughter, a foole that goeth to the stockes, or a Bird that hasteth to the snare, ver. 22. 23.

The doctrine of the 9. Chapter.

Quest. Is wisdom any niggard of her good graces?

Ans.

Ans. No she cryeth out vnto men in the Gate, and in the entry of their Houses, in the top of high places, and by the high way side, ver. 2. 3.

Qu. *What doth she promise?*

A. The knowledge of excellent things, ver. 6.

Qu. *How doth she induce the mindes of men to follow her?*

Ans. By promising vnto them that her doctrine shall be easie and plaine : v 9.

Qu. *What in this Booke is understood by the name of wisdom?*

Ans. The Word of God, and the doctrine of his Preachers, which is easie to all them that haue a desire to learne.

Qu. *Of what continuance is wisdom?*

A. Euen from eternity, before the earth was made, the depths begotten; or the mountaines settled, ver. 23. 24. 25.

The doctrine of the 9. Chapter.

Quest. *In this Chapter how doth wisdom allure her followers?*

Ans. By calling them to a sumptuous banquet.

Qu. *What is meant by that banquet?*

Ans.

Proverbs.

A. The Word of God, and the ministracion of his Sacraments.

Qu. In the third verse it is sayd, a foolish woman is troublesome: what understand you by the foolish woman?

An. Ignorant Preachers.

Qu. What is their doctrine?

An. Like stolne waters, sweete to the flesh, but vnpleasant to the spirit, ver. 17. 18.

The doctrine of the 10. Chapter.

Quest. **VV**hat are the vices & vertues deciphered in this Chapter for our instruction?

A. The first are wisdom and folly.

Qu. what is the good that commeth by wisdom?

Answ. A wise Sonne maketh a glad father.

Quest. what is the hurt that commeth by folly?

An. A foolish sonne is a beuiness to his mother.

Qu. what are the second?

An. Sloath and diligence.

Quest. What is the inconuenience of sloath?

17

Ans. A sloathfull hand maketh poore,
ver. 4.

Qu. what profit comes by diligence?

Ans. The hand of the diligent maketh rich.

Qu. what are the third?

A. Righteousnesse and impiety.

Qu. what is the good that commeth by righteousness?

A. The memoriall of the iust shall bee blessed.

Qu. what is the hurt that commeth by impiety?

An. The name of the wicked shall rot,
ver. 7.

Qu. what are the fourth?

Ans. Innocency and guilt of conscience.

Qu. what is the good that commeth by innocency?

A. He that walketh vprightly, walketh boldly.

Qu. what is the hurt that commeth by guilt of conscience?

An. Feare and shame, for he peruer-
teth his waies, and hee shall bee made
knowne, ver. 9.

Qu. what are the fift?

A. Loue and hatred.

Qu. what is the good that commeth by
loue?

Proverbs.

Answ. It couereth offences, ver. 12.

Qu. *what is the hurt that commeth of hatred?*

A. It stirreth vp contentions.

Qu. *what are the sixt?*

A. Silence and much babling.

Qu. *what is the good that commeth by silence?*

Answ. He that refraineth his lips, is wise, ver. 16.

Qu. *what is the hurt of much babling?*

A. In many words there cannot want iniquity.

The doctrine of the 11. Chapter.

Qu. **VV** *hat are false Ballances?*
An. An abomination before the Lord.

Qu. *what doth a true weight*

A. Pleaschim, ver. 1.

Quest. *when pride goeth before, what followes?*

A. Shame, ver. 2

Qu. *How is lowlinesse rewarded?*

A. With wisdom and honour.

Quest. *Can Riches deliner in the day of wrath?*

A. No.

Quest.

Qu. What is our refuge then?

A. True righteousness, ver. 4.

Qu. How is the way of the righteous?

A. Direct and straight.

Qu. How is the way of the wicked?

A. Crooked and stumbling, ver. 5.

Qu. Whither leads the path of the one?

A. To life.

Qu. Whither leads the path of the other?

A. To death, ver. 19.

Qu. Can friendship defend evil deeds?

A. No: but in the end they shall be punished, ver. 21.

Qu. How shall hee be rewarded that is vertuously liberall?

A. With increase.

Qu. How be that spareth more then is convenient?

A. With pouerty and indignation, ver. 24.

Qu. How seemes a woman without discretion?

Ans. Like a iewell of gold in a swines snout, ver. 24.

Qu. Whom doe the people curse?

A. Hoorders vp of Corne.

Qu. And whom will they blesse?

Ans. Such as bring it forth to sell, ver. 26.

Proverbs.

The doctrine of the 12. Chap.

Quest. What is a vertuous woman to her husband?

Ans. A Crowne of Gold vpon his head.

Qu. And what is she that maketh her husband ashamed?

A. Corruption to his bones, ver. 4.

Question. How doe the godly and wicked differ?

Differen^{ce} of Godly & wicked *Ans. First, in their thoughts: the thoughts of the iust are right, but the counsels of the wicked are deceitfull, Secondly, in their words: the talke of the wicked is to lye in wait for bloud; but the mouth of the righteous will deliuer them ver. 6. Thirdly, in their works: the wicked worketh a deceitfull worke; but hee that soweth righteousness shall receiue a sure reward, Chapter. 11. 18. Fourthly, in their end: the wicked perish; but the house of the righteous shall stand, verse 7.*

Qu. Are not many men despised for po- uerty?

A. Yes.

Qu.

Qu. But what is he that is poore, and li-
neth of his owne labour?

A. Better then he that boasteth, & lac-
keth bread, ver. 9.

Qu. what are the words of a peruerse
tongue?

A. Like the pricking of a sword.

Q. 1. why?

A. Because they prouoke others to an-
ger, ver. 18.

The doctrine of the 13. Chapter.

Quest. What is the chiefe vse of the
tongue?

A. To glorifie God.

Qu. Vsing it so, what followes?

A. That a man shal receiue much good
by the fruit thereof, ver. 2.

Question. what is one property of a slug-
gard?

A. To desire much, but to take paines
for nothing.

Qu. How is he rewarded?

A. His soule is still empty, & he finds
no reliefe, ver. 4.

Q. There are two sorts of men, which
under the name of Riches shew themselves
both dissemblers, which be they?

Proverbs.

Ans. Hee that maketh himselfe rich and hath nothing : and hee that maketh himselfe poore hauing much wealth, verſ.

7.

Qu. But these qualities being referred to the goods of the minde, what is the fault of the first ?

An. Vaine-glory, to be proud of that he hath not.

Qu. what is the fault of the second ?

Ans. Not any at all, but rather a commendable modesty, that although hee bee vertuous, yet hee had rather other men should speake of it then himselfe, ver

7.

Qu. what shall become of euill-gotten goods ?

An. They shall waste.

Qu. what of those which are truly gotten ?

An. They shall increase, ver. 11.

Qu. When hope is deferred, what doth it bring ?

An. Faintnesse of heart.

Qu. But once accomplished, what is it then ?

An. A tree of life, ver. 12.

Qu. What is it to be obedient ?

An. It maketh a man gracious.

Qu. What is it to be disobedient ?

Ans. It maketh a man hated, ver. 15.

Qu.

Qu. when we send forth a Messenger, what must our care be?

A. That he be vertuous and wise.

Qu. why?

A. Because a wicked messenger procureth much hurt to himselfe & others, but a faithfull Ambassadour is a preservation to both, ver. 17.

Qu. How shall he be rewarded that refuseth instruction?

A. With pouerty and shame.

Qu. How he that imbraceth discipline?

A. He shall be honoured, ver. 18.

Qu. what company ought we to keepe?

A. The wise, so we shall be wise.

Qu. what company ought we to shun?

Ans. The company of fooles, because with them we shall be afflicted, ver. 20.

Quest. To spare the Rod of correction towards our children when they offend, is it done?

A. No, but rather hate.

Qu. who loveth his children then?

A. He that chastiseth them, ver. 24.

The doctrine of the 14. Chapter.

Quest. VVhat is a wise woman in a house?

Proverbs.

A. A blessing, to encrease.

Qu. But what is a foolish?

A. A curse, to decay and ruine, vers.

1.

*Qu. what is the way that seemeth right
but the issues thereof are death?*

A. The Allurements to pleasure, vers.

12. 13.

Qu. How doe we decline from God?

A. In following the world.

*Quest. What shall our success be in the
end?*

*A. We shall be made weary of our waies
vers. 14.*

*Qu. when a tale is told must we give cre
dit straight?*

*A. No, but consider the circumstances
vers. 15.*

*Quest. who runs into sin without care
or consideration?*

A. A foole.

*Qu. who feareth and departeth from
sin?*

A. The wiseman, vers. 16.

*Quest. wherein consisteth the honour of
a King?*

*A. In the multitude of good Subiects
vers. 28.*

Qu. who exalteth wisdom?

A. He that is slow to wrath.

Qu. who exalteth folly?

An.

A. He that is of an hasty minde, ver. 16.

29.

Quest. What doth he that oppresseth the poore?

A. Reproach God that made him.

Qu. what doth he that sheweth mercy on the poore?

A. He honoureth him that made him ver. 31.

Qu. Wherein hath a Master pleasure

A. In a vertuous and wise servant.

Qu. Wherein is he displeased?

A. Toward him that is vitious & lewd, ver. 35.

The doctrine of the 15. Chap.

Qu. What pacifieth wrath?
A. A soft answer.

Qu. what stirreth up anger?

A. Froward words, ver. 1.

Qu. who speaketh right and according to knowledge?

A. The tongue of the wise.

Quest. who bableth and useth vaine words?

A. The mouth of the foolish, ver. 2.

Qu. From whom is nothing hid?

Ans. From the eyes of the Lord, for

Proverbs.

he beholdeth both the euill and the good,
ver. 3.

*Qu. Doth his sight pierce into the depth
of Hell?*

A. Yes.

Qu. what learne you by that?

*A. That he much more seeth into the
hearts of men, ver. 11.*

*Qu. when the heart is ioyfull, what fol-
lowes?*

A. A chearfull countenance.

Qu. when the heart is sad, what ensues?

A. Heauinesse of looke, ver. 13.

Qu. How liue the wicked?

A. In continuall horror.

Qu. How the upright in conscience?

A. As a continuall feast, ver. 15.

Qu. Are the richest men most happy?

*A. No: better is a little with the feare
of the Lord, then great treasure with tro-
ble, ver. 16.*

*Qu. How is homely fare made sweet &
delicate?*

*A. By loue, for better is a Dinner of
greene herbs with loue, then a stalled oxe
with hatred, ver. 17.*

Qu. What followes the angry man?

A. Woe and strife.

Q. What followes the gentle & meek?

A. Peace and quietnesse, ver. 18.

Qu.

*Qu. How seemeth the way of the sloath-
full?*

An. As an hedge of thornes.

Qu. why?

*An. Because hee alwaies findeth some
stay, and dares not goe forward.*

*Qu. How seemeth the way of the dili-
gent?*

*An. Plaine and smooth, though neuer
so rugged.*

Qu. And why?

*An. Because he is dismayed at nothing
ver. 19.*

*Qu. Where doe mens thought come to
nought?*

An. Where counsell is wanting.

Qu. where doe they prosper?

*Answ. Where much counsell is vsed,
ver. 12.*

*Quest. If we will liue, what way must
we tread?*

*An. On high, that is, our conuersation
must be in heauen.*

Qu. where lyes the way to death?

*An. Below, that is, in liuing after the
fashion of the world, ver. 24.*

Qu. when are words most acceptable?

*An. When they are spoken in due sea-
son, var. 23.*

*Qu. To whom is the Lord neere when
they pray?*

Proverbs.

A. To the godly.

Qu. To whom is he far off?

A. To the wicked, ver. 19.

The doctrine of the 16. Chapter.

*Qu. **W**ho is the guide of the tongue?*

A. The Lord: for without him we are not able to speake a good word, ver. 1.

Quest. what is the most abuse amongst men?

A. Selfe conceit.

Qu. How?

A. In that euery mans waies are clean in his owne sight.

Q. But who disproueth them?

A. The wisdom of the Lord that tryeth the spirit, ver. 2.

Qu. Are all things created for the glory of God?

A. All things.

Qu. what, the wicked?

An. Yea, the wicked, that in their destruction he may be glorified, ver. 4.

Qu. what is a signe our sinnes are forgiven?

A. An vpright life after repentance, ver. 6.

Qu.

Qu. How ought a King to speake?

A. With diuine lips.

Qu. How is that?

A. He must neither prophane, nor transgresse in iudgment, ver. 10.

Qu. what followeth of that?

A. His throne shall be established, ver.

12.

Qu. what is the wrath of a King?

A. The messenger of death.

Qu. what is his fauour?

A. Life, or else a cloud of the latter raine, ver. 14. 15.

Qu. who is the Gentleman Vsher to destruction?

A. Pride, ver. 18.

Quest. To what is understanding compared?

A. To a well of life.

Qu. why?

A. Because it overflowes with all sweetnesse of discipline, ver. 23.

Qu. To what are the lips of an euil man compared?

A. To consuming fire.

Qu. And why?

A. Because he destroyeth himselfe and others, ver. 27.

Qu. who setteth division amongst men?

A. A Tale teller, ver. 13.

Qu. what is vertuous old age?

An.

Proverbs.

A. A Crowne of Glory, ver. 13.

Qu. who is the most valiant?

Ans. Not hee that vanquisheth a Citie, but he that bridles his owne fury, v. 32.

The doctaine of the 17. Chapter.

Quest. **D**oeth not high words besecme a foole?

A. No.

Quest. what doth much lesse besecme a Prince?

A. A lying tongue.

Qu. what is the vertue of bounty?

Answer. Like the uertue of a precious stone.

Qu. How is that?

Ans. As the one draweth the eyes of the beholder (which way soeuer it is turned) so doth the other the hearts of the people, ver. 8.

Qu. what is the nature of most Priuoes?

An. They will not be reprov'd.

Qu. what if they be?

Ans. They will be offended with him that doe it, verse 9.

Qu.

Qu. What is a sharp word to a good nature?

Ans. More then an hundred stripes to a peruerse foole, ver. 10.

Quest. Is a foole in his folly to be shunned?

Ans. Yea, as much as a Beare robbed of her whelpes, ver. 13.

Quest. From whom shall euill neuer depart?

A. From him that rewardeth euill for good, uer. 13.

Qu. May we iustifie the wicked?

An. No.

Qu. May we condemne the iust?

A. Neither.

Qu. And why so?

A. Because to doe either is abhominable before the Lord, ver. 15.

Quest. What good doth a foole get by his wealth?

A. Nothing, if he seeke not wisdome, ver. 16.

Qu. How is a friend knowne?

Ans. By his good will at all times, v. 17.

Qu. When is a foole counted wise?

Ans. When he holdeth his peace, v. 28.

Proverbs.

The doctrine of the 18. Chap.

Qu. Is there any defect in wisdom?

A. No, it is like deepe waters, or the well spring of a flowing riuer, that is neuer empty, ver. 4.

Qu. How is the foole ensnared?

A. By his owne lips, ver. 7.

Qu. Who is the slaughterer kin unto?

Ans. To him that is a great waster, ver. 9.

Qu. How?

A. As the one gets nothing, so the other spends all, and both their liues end in pouerty.

Q. What is the meannes to rise to honour?

A. Humility, ver. 12.

Q. What procureth audience before high Persons?

A. Gifts, ver. 16.

Qu. How doe the words of the rich & poore differ?

A. The one speaketh roughly, as depending on his wealth: the other meekely, as fearing pouerty, ver. 23. & in chap. 10. 15.

The doctrine of the 19. Chapter.

Qu. **W**ho gathers many friends?
A. He that is rich.

Qu. who is destitute of comfort?

A. He that is poore, ver. 4. 7.

Qu. who shall not escape unpunished?

A. A false witnesse.

Qu. who is he that shall perish?

A lyer.

A. A teller of lies, ver. 9.

Qu. what is it to defer anger, & passe ouer offencens with a charitable minde?

A. Discretion in the soule, and glory to God. ver. 11.

Qu. what is the Kings wrath compared vnto?

A. To the roaring of a Lyon.

Qu. To what his fauour?

A. The morning dew, ver. 12.

Qu. From whence haue we riches?

A. By inheritance from the world.

Qu. But from whence a vertuous wife?

A. From the hands of the Lord, vers.

14.

Qu. who lendeth to the Lord?

Ans. Hee that hath mercy vppon the poore, and he will bee his recompence, ver. 17.

Qu.

Prouerbs.

Q. 1. Who is better then a rich liar?

A. A poore man that is true, ver. 22.

Qu. How are the simple and ignorant admonished?

An. By the punishment of the scornful, ver. 25.

The doctrine of the 20. Chapter.

Quest. VV Hy must we beware of much wine?

An. Because wine-bibbers are scoffers, and apt to quarrell. ver. 1.

Qu. Is it disgrace to cease from strife?

A. No: but an honour.

Qu. How?

A. Because euery foole wil be meddling ver. 3.

Qu. Why will not the sloathfull plow?

A. Because it is Winter.

Qu. What shall he therefore do in Summer?

A. Beg, ver. 4.

Qu. What doth drowsinesse cause?

A. Pouerty.

Qu. What doth watchfulnesse bring?

A. Plenty of bread, ver. 13.

Qu. How seames the bread of deceit?

A. Sweet as the fist.

Qu. *How afterward?*

A. *Like grauell in the mouth, ver. 17.*

The doctrine of the 21. Chapter.

Qu. **VV** *Ho is highest in authority vnder God?*

A. *The King.*

Q. *Can he do all things as pleaseth him?*

A. *No, no other then God hath appointed.*

Qu. *VVhy so?*

Ans. *Because the hearts of Princes are in the hands of the Lord, to dispose as he seeth good.*

Qu. *Is not the company of a contentious woman irksome?*

Ans. *Yes, and it is better to dwell in a corner of the house top, then with such a one in a wide Palace, ver. 9. & 10.*

Qu. *who shall cry and not be heard?*

A. *He that stopperth his eare at the crying of the poore, ver. 13.*

Qu. *VVhat is it to wander out of the way of knowledge?*

A. *All one as to remaine amongst the dead, ver. 16.*

Qu. *which is the better, wisdom or Strength?*

Proverbs.

A. Wisdome.

Qu. How prone you that?

A. Because wisdome ouerthroweth the confidence of the mighty, ver. 22.

Qu. May any thing preuaile against the decree of the Lord?

A. No, neither wisdome, vnderstanding, nor counsell, ver. 30.

The doctrine of the 22. Chap.

Qu. What is the estimation of a good name?

A. More worth then riches, ver. 1.

Quest. Why must we fly the path of the forward?

froward A. Because their way is full of thornes and snares, ver. 5.

Qu. When we see a plague hang over vs for our offences, what must we doe?

A. Hide our selues vnder the shaddow of Gods mercy, by calling vpon his Name.

Quest. But what doe the foolish at such a time?

A. Goe on still without repentance, & are punished, ver. 3.

Q. To make children proue vertuous old men, what sh all we doe?

An.

A. Instruct them therein in their youth
ver. 6.

Qu. why is borrowing grievous?

A. Because the borrower is servant to the lender, ver. 7.

Borrower

Qu. who kindles strife?

A. The scorner.

Qu. How must we quench it?

A. By casting out the scorner. v. 16.

Qu. whose familiarity ought Princes to use?

A. Such as are pure of heart, v. 11.

Qu. what will the Lord do to them that rob the poore?

A. Spoyle the Soules of them, as they spoyle theirs, ver. 12. 23.

Robber of poore

Qu. with whom is it dangerous to converse?

A. With the angry and furious man, ver. 24.

The doctrine of the 23. Chap.

Qu. At the Table of a Ruler; what must we remember?

A. Sobriety, ver. 1. 2. 3.

Qu. what is correction to a child?

A. Delivrance from destruction, ver.

Proverbs.

Qu. Is enuie forbidden? *Enuie.*

A. Yea, against sinners.

Qu. How?

A. Not to vex our selues at their prosperitie, nor grieue in that we are not like them, ver. 17.

Qu. Why?

A. Because they shall be cut down like grasse, & wither: but our hope shall continue, Psal. 37. 1.

Q. Why must we not keepe company with drunkards and gluttons?

A. Because their liues are odious, & their end pouerty, ver. 21.

Qu. What part of our body must we dedicate to wisdom?

A. Our heart, ver. 26.

Quest. Why is a whore compared to a deepe ditch?

A. Because she deuoureth the soules of many, ver. 27.

Qu. To whom is woe, sorrow, woundes, & rednesse of eyes?

A. To them that tarry long at the wine ver. 30.

Qu. What other inconueniences follow drunkennesse?

A. Though it bee pleasant at the first, it biteth like a Serpent in the end, it kindleth lust, and makes a man senselesse of wrong, ver. 22. 23. 24.

The doctrine of the 24. Chapter.

Quest. **H**ow is war to be enterpised?
 An. Advisedly, and with counsell verse 6.

Qu. When is a mans courage tryed?

Ans. In the day of aduersity, verse. 10.

Qu. What must we doe when wee see the innocent oppressed? *innocent oppressed*

A. Deliuer them.

Qu. But if wee doe not, are we excused to say we knew it not?

An. No, for God, which searcheth the heart, sees the contrary. ver. 11. 12.

Qu. What danger is he in that reioyseth but another mans fall? *monk*

A. To turne the wrath of God from the other vpon himselfe, ver. 17. 18.

Qu. Who is to be abhorred of the whole world?

A. He that saith to the wicked, thou art righteous, ver. 24.

Quest. Who is to be reuerenced of the whole world? *wicked rebuketh*

A. He that boldly rebuketh the wicked ver. 25.

Quest. In what state is the field of the sloathfull?

An.

Proverbs.

*A. Ouergrowne with thornes & net-
tles, ver. 31.*

*Qu. what instruction receiue we there-
by?*

A. To beware of the like sinne?

*Qu. what are the words of the sloath-
full?*

*A. Yet a little sleepe, a little folding
of the armes: or, there is a Lyon with-
out, &c. that so hee may still cherish his
lazier humour, ver. 33.*

The doctrine of the 25. Chapter.

*Qu. VVhen is a Prince a meet
vessel for the Lords vse?*

*Ans. When he is purged from vice, &
the corruption of lewd Councillours,
ver. 5.*

*Qu. what are words spoken in fit place
compared vnto?*

*A. Apples of gold set in pictures of
filuer, ver. 11.*

*Q. what is a faithfull messenger to him
that sends him?*

*Ans. As cold in extreameity of heate,
ver. 13.*

*Qu. To what may wee liken him that
boasteth of false liberty?*

An.

A. To cloudes & winde without raine,
making a great shew without any perfor-
mance, ver. 14.

Qu. How must wee taste the pleasures
of this world?

A. As wee would hony, moderately,
lest we surfet, ver. 10.

Qu. What is he like vnto that beareth
false witnes against his neighbour?

A. A hammer, a sword, or the sharpe
arrow.

Qu. Why?

A. Because his words bruise & wound
ver. 18.

Qu. What is the unfaithfull like to in
the time of trouble?

A. A broken tooth, or a sliding foote,
ver. 19.

Qu. To take a mans garment from him
in winter, what is it like?

A. Vinegar poured vpon Allome, be-
cause as the vinegar dissolueth the Allom
so doth such cruelty vndoe thy needy, ver
10.

Qu. Must we hate him that hateth vs?

Ans. No : but giue him bread if hee
bee hungry, and drinke if he bee thirsty :
and so by noting our eurtessie, his owne
conscience shall reclaime him, verse 21.

22.

Qu.

Proverbs.

Qu. What is he like that cannot bridle his owne nature?

A. A Cittie without walls, subiect to any danger, ver. 28.

The doctrine of the 26. Chapter.

Quest. Is honour unmeet for a foole

A. Yea, as inconuenient as snow, in haruest, ver. 1.

Qu. Need wee to feare the curse that is sanslesse? ~~caused~~ *curse*

A. No more then the Sparrow doth the Fowler, when she is in her flight, ver. 2.

Qu. To whom belongs a spur or a whip?

A. To the horse.

Qu. To whom the rod?

A. To the foole, ver. 3.

Qu. What is it to giue honour to a foole?

A. Euen the same, as to hide a pearle amongst a heape of stones, ver. 8.

Qu. Of whom is there lesse hope then a foole?

A. Of him that is wise in his own conceit, vca. 12.

Bravole Qu. What is it to meddle in a brawle?

A. As much as to take a ccrst Dog by the eares, verse 17.

*Qu. what doth the deceitfull man in
his rage?*

*A. Mischiefe, and saith it is a ieast?
like him that is mad, throwing firebrands
abroad, and must be borne withall, be-
cause he is mad, ver. 18. 19.*

The doctrine of the 27. Chapter.

Quest. OF whom must we be praised?
*Ans. Not of our selues,
but of others, ver. 2.*

Qu. what is danger?

A. Cruell.

Qu. what is enuy?

A. Not to be stood against, ver. 4.

Q. why may we not boast of to morrow?

*A. Because we know not what the suc-
cesse of the day will be, ver. 5.*

Qu. what are the wounds of a louer?

A. Faithfull.

Qu. what are the kisses of an enemy?

A. Dangerous, ver. 6.

Qu. who despiseth delicate meates?

A. He that is full.

Qu. who thinketh bitter things sweet?

A. The hungry soule, ver. 7.

*Quest. Is the hearty counsell of a friend
pleasant?*

Proverbs.

A. Yes, as an oyntment of perfume, so doth it reioyce the heart, ver. 9.

Quest. In time of extremity, what must we cleave to?

A. Rather a Neighbour neere hand, then a brother farre off, ver. 10.

Qu. Can a contentious woman be concealed?

Answ. No more then the wind, vers. 16.

Qu. Ought not he that attendeth to be recompensed?

Answ. Yes, as he that keepeth the Figge-Tree shall eat the fruite thereof, ver. 11.

Quest. May the eyes of a man be satisfied?

An. No more then the graue, which is neuer full.

Quest. May a foole be separated from his folly?

An. No, not if you bray him in a mortar with a pestle, ver. 21.

Qu. What is the duty of a Pastour?

A. To know the state of his flocke, & to be watchfull ouer them, ver. 23.

The doctrine of the 28. Chapter.

Qu. **W**hat is the terrour of a guilty conscience?

A. To flie though no man pursue.

Q. what is the security of Innocency?

Ans. To be confident as a Lyon, ver.

I.

Qu. what causeth the change of many Princes?

Ans. The transgression of the Land, ver. 2.

Qu. For whom doth the Usurer gather his wealth?

Ans. Not for himselfe, but for some other that will vse it better.

Qu. Who shall obtaine mercy?

A. He that confesseth his finnes.

Q. who not?

Ans. He that hideth his offences, ver.

13.

Qu. Is it good to set a wicked Ruler ouer the people?

Ans. No, for he will behaue himselfe like a rearing Lyon, or hungry Beare, ver. 15.

Qu. Shall goods euill gotten prosper?

Goode ill
Gotten

Proverbs.

An. No, they shall vanish, ver. 20. &
ch. 20. 21.

Qu. Shall a man that rebuketh, finde
favour with the rebuked?

A. Yes in the end, more then he that
flatters him, ver. 23. *Rebukes.*

Qu. What is he that robbeth father or
Mother?

A. Beside a thiefe, a destroyer, v. 24.

The doctrine of the 29. Chapter.

Quest **VV** Hat is it to stand a-
gainst correction?

Ans. Obstinacy, a disease vncurable,
ver. 1.

Qu. What comes by the authority of the
righteous?

A. Joy and comfort.

Qu. What when the wicked rule?

A. Sorrow and sighing, ver. 2.

Qu. How is a Kingdome preserved?

A. When the Magistrates are iust.

Qu. How is it to be brought to ruine?

Bribes A. When the Magistrates take bribes

ver. 4.

Qu. What is the end of flattery?

A. Deceit, ver. 5.

Qu. How is the fools knowne?

Ans.

A. By his lauish speech he poureth forth his minde at once.

Qu. How is a wise man knowne?

Ans. By his taciturnity: he will not speake but vpon occasion, ver. 16.

Qu. How doth wickednesse increase?

Ans. With the number of them that commit wickednesse. ver. 16.

Qu. What doth too much lenity?

A. Make a seruant presume to be as a sonne, ver. 21.

Lenity.

The doctrine of the 30. Chapter.

Quest. What is the danger that pover-ty may fall into?

A. Theft.

Qu. What is the danger that wealth may fall into?

A. Forgetfulnesse of God.

Q. What kinde of life must we then pray for?

A. A compeency, neither too much nor too little, ver. 8. 9.

Qu. What kind of people are those whose teeth are as swords, and whose iawes are kniues, to eat up the poore?

Ans. Vsurers and extortioners, vers 14.

H 3

Qu.

Proverbs.

Quest. which be the foure things that are neuer satisfied?

A. The graue, the barren wombe, the earth for water, and the fire for fuel, ver. 19.

Qu. what are the three things that are hid, & the fourth that cannot be knowne?

A. The way of an Eagle in the aire, the path of a Serpent ouer a rock, the course of a ship in the Sea, and the haunt of a man with a maid, ver. 19.

Q. which are the foure things that commonly abuse the estate whereunto they are called?

A. A seruant put in authority, a fooles at a banquet, a hatefull woman married, & a hand maid the heire to her mistresse ver. 23.

Qu. which are the foure sm ill creatures that giue checke to men for wisdom?

An. The Pismire that prepareth meat in summer against Winter, the Cooy that builds her house in the rocke, the Grasshopper that obserueth order yet hath no Ruler, and the Spider that takes hold in Kings Palaces, ver. 25. 26. 27. 28.

The

The doctrine of the 31. Chapter.

Quest. *What learne you in this Chapter?*

Ans. To be chaste and temperate,
ver. 3.

Qu. *Chaste as how?*

Ans. In these wordes: giue not thy
strength to women.

Qu. *Temperate, as how?*

A. To refraine from drinking of wine,
ver. 4.

Qu. *What learne you else?*

Ans. How to know a vertuous woman.

Qu. *How is a vertuous woman known?*

Ans. By her paineuilnesse: she seeketh
wooll and flaxe, and laboureth cheer-
fully, ver. 13. By her watchfulnesse: she
will rise while it is yet night, ver. 15. By
her prouidenec: with the fruite of her
hand she planteth a vineyard, ver. 16. By
her charity: she stretcheth out her hand
to the poore, ver. 20. And by her faith in
the latter day she shall reioyce, &c. v. 25.

Finis Proverbs.

**ECCLESIASTES, or the
PREACHER.**

QUESTIONS.

WHO wrote this Book? *of*
A. Salomon.

Qu. why is it called by the name of a
Preacher?

A. Because Salomon; by way of exhortation labours to instruct all men how to hate the vanities of the world; & to affect nothing but heavenly blessings.

Chapter I.

Quest. What are the pleasures of this
life?

A. Vanity of vanities, ver. 2.

Qu. Is there any thing under heaven
a man may say that hath not beene before?

A. Nothing, ver. 10.

Qu. Is wisdom likewise vaine?

An. Yes, and vexation of spirit, verse

Chapter 2.

Quest. *Wherein then consisteth happiness? In mirth and ioy?*

A. No, ver. 2.

Qu. *In banqueting?*

A. No, ver. 3.

Qu. *In sumptuous buildings?*

A. No, ver. 4.

Qu. *In gold and silver?*

A. No, ver. 6.

Qu. *In multitude of servants?*

A. No, ver. 7.

Qu. *In authority?*

A. No, ver. 8.

Qu. *What is the reason.*

A. Because they are all transitory, and leaue behind them vexation of spirit, ver.

II.

Qu. *Wherein is the foole and wise-man alike?*

A. In death, ver. II.

Qu. *What are the daies of man?*

A. Trauile and sorrow. ver. 23.

*Happiness
wherein,*

Ecclesiastes.

Chapter 3.

Quest. *What is heere set downe?*

Ans. The mutability of
time.

Qu. *What learne we by that?*

An. First, that nothing in this world
is permanent: Secondly, not to be grie-
ued, if wee haue not all things at once,
nor enioy them so long as wee would,
from the 1. to the 8.

Quest. *Why can wee haue nothing but
by painfull trauell?*

Ans. Because thereby the Lord doth
humble vs, verse 10.

Quest. *Are the conditions of men and
beasts alike.*

An. Yes, touching the death of their
bodies, vers 19.

Qu. *How doe they differ?*

An. The one is partaker of reason, the
other is gouerned by sense: the one peri-
sheth body and soule, the other liueth
eternally.

Qu. *How both in body and soule.*

An. After the resurrection of the flesh.

Chapter.

Chapter 4.

Qu. **H**ow doth he further prone vexation of spirit?

A. In that the innocents are still oppressed, and no man comforteth them, v. 1.

Qu. *How is the poore man preferred before the King?*

A. By wisdom, ver. 12.

Qu. *What is the bond of friendship?*

A. Society.

Qu. *What is the benefit of Society?*

A. Mutuall comfort and helpe, one man to another, ver. 10. 11. 12.

Chapter 5.

Quest. **I**N speaking to God what must we avoyde?

A. Temerity and multitude of words ver. 1.

Qu. *Who doth see the oppression of the poore?*

A. The Lord.

Qu. *Who shall redresse them?*

Ecclesiastes.

A. He that sees them, ver. 7.

Qu. *what learne we by this?*

Q/ *A.* Not to be astonished at the malice of the world, since our Reuenger liues.

Qu. *How is the desire of the couetous?*

A. Insatiable, ver. 9.

Qu. *For what is the night appointed?*

A. For rest vnto all creatures.

Qu. *How rests the couetous man?*

A. Vnquietly.

Qu. *How rests the poore labourer?*

Answ. His sleepe is sweet vnto him,
ver. 11.

Chapter. 6.

Quest. **H***ow is the rich man miserable?*

A. In that God hath giuen him much treasure and wealth, and he wanteth the power to enioy it, ver. 2.

Qu. *How commeth that to passe?*

A. Either by parsimony, losse, or sudden death.

Chapter.

Chapter 7.

Quest. *WHY is the day of death better then the day of birth?*

A. Because our birth is the entrance to sorrow and affliction: & our death the gate to ioy and happinesse, ver. 3.

Q. *why is it better to goe into the house of mourning then into the house of laughter*

A. Because in the house of mourning we shall behold the iudgement of God, & thereby learne to amend our liues, ver.

4.

Q. *why is it better to heare the rebuke of a wise man, then the song of a foole?* *rebuke*

A. Because the one is instruction, the other losse of time.

Quest. *what is the peruersenesse of the world?*

A. That the iust sometime perish, and the wicked man continueth long in his malice, ver. 17.

Q. *when we are admonished to leaue wickednes, what must we doe?*

A. Come at the first call, ver. 12.

Chapter

Ecclesiastes.

Chapter 8.

Quest *W*hom doth a tyrant hurt?

A. Himselfe as well as others, ver. 9.

Qu. Doth God punish sinners?

A. Yes.

Qu. Wherefore?

A. For their tryall, and to their greater comfort, ver. 12. 13. 14.

Chapter 9.

Quest. *D*O Prosperity and aduersity teach us whom God loueth, and whom he hateth?

A. No.

Q. Why?

A. Because they happen indifferently both to the righteous and vnrighteous, ver. 2.

Qu. What is the difference then?

A. The righteous are assured of Gods fauour by faith, so are not the other, ch.

4.

Qu. What is the opinion of Epicures?

A. They had rather to be abiect and
live,

live, then honourable and die, which is ment by the live Dog, and dead Lyon, verse. 4.

Qu. *why were they of that opinion?*

An. Because after this life, they thought there was no other being.

Qu. *How doth the world deceive her favourites?* *worlds favourity.*

An. By making them thinke they are blessed of God, when they haue wealth and good successe in this life.

Qu. *Are not those then the blessings of God?*

An. Yes, to them that vse them to his glory, and the benefit of the poore, otherwise not.

Chapter. 10.

Quest. **H**ow are the deeds of the wise?

An. Discreet.

Quest. *How are the deeds of the foole?*

A. Rash and absurd, ver. 4.

Qu. *What vanity doth Salomon esse note in this Chapter?*

Answ. That the worthy are displaced, and the vnworthy aduanced; ver. 6. 7. That the Land is miserable, whose Prince wanteth wisdom, and whose

Non

Ecclesiastes.

Nobles are giuen to their owne lusts and pleasures, ver. 16.

Qu. What treason doth God condemne in a subiect against his Prince?

A. Not onely treason in act, but treason in thought, ver. 20.

Chapter II.

Quest. **T**O whom must the rich be liberrall?

A. To the poore.

Qu. When?

Ans. In this life because after death there is no further power.

Qu. How must they be liberable?

A. In dispersing their almes to many.

Qu. By what example are we taught to be charitable?

An. By the cloud that poureth raine: by the Sea that casteth vp her increase: by the Earth that yeeldeth variety of fruits: by the Sunne that casteth out his beames from East to West: all which are not thus seruiceable and gracious for themselves, but for the benefit of others.

Qu. How shall the charitable man bee rewarded?

An.

An. With plenty on earth, and treasure in heauen.

Q. 1. If vanity be forbidden, why doth Salomon in the 9. ver. of this Chap. counsell vs to follow the lusts of our owne harts?

Answ. He doth it in derision (as if he should say) goe too you worldlings, glut your selues with all manner of vanity: but remember one day you shall come to iudgment for all, ver. 9.

Chapter II.

Quest. **T**O whom must we dedicate our youth?

An. To the Lord.

Qu. Why?

A. Because in age we shall be more vnapt, ver. 1.

Qu. How shall we be more vnapt?

A. By reason of the weakenesse of the body, which is set downe in the 3. 4. 5. 6. and 7. verses.

Q. Whither returnes the soule in death?

A. To him that gaue it, ver. 7.

Finis Preacher.

The

The Song of Salomon.

The Song of S A L O M O N.

Chapter I.

Quest. *What is contayned in the Song of Salomon?*

Ans. A liuely description of the mutuall loue betweene Christ and his Church, vnder the names of Bride and Bride-groome

Q. *What is understood by the Church?*

A. Euery faithfull soule.

Q. *To what doth the faithfull soule compare her bride groome Christ Iesus, in this first chapter?*

Ans. To the saueur of a sweet oyntment, because of his gracious benefits towards his, verse 2. To the Chariots of Pharaoh, because of his power and strength, ver. 8. To a bundle of myrrhe, because of his holinesse, vers. 12. To the Grapes of Engedie, for his giuing health, ver. 13.

Qu. *Can the Soule approach neere vnto Christ, vpon her owne accord?*

Ans. No, not except she be drawne: that is, incited by his holy Spirit, ver.

3.

Chapter

Chapter 2.

Quest. *Where doth the Church desire to rest?*

A. Under the shadow of Christ, comparing him to a tree, ver. 3.

Quest. *To what doth Christ compare his Church?*

Ans. To a Rose and a Lilly amongst thornes.

Qu. *Why?*

Ans. First, for her beauty and pleasure: Second'y, to her excellency above all other things, in that all other things in respect of her, are but as thornes, ver.

2.

Qu. *How doth shee figure the comming of Christ?*

A. Under the name of a Roe, or yong Hart, looking through the grates of a window.

Qu. *What is understood by that?*

Ans. The diuinity of Christ, shining through his humanity, ver. 9.

Qu. *Cannot he then be perfectly knowne in this life?*

Ans. No, no more then one that stands behind a grate can be wholly or per-

The Song of Salomon.

perfectly seen to our bodily eyes.

Qu. What did Christ after he came?

An. Called to his beloued the Church
ver. 10.

Qu. Did she appeare at his calling?

A. No, she hid her selfe in the holes of
the Rockes, ver. 14.

Qu. Why did she so?

A. Because of her sins.

Qu. How did he comfort her?

A. By telling her the Winter was past,
that is, sin was killed, and the cheerefull
Spring appeared: that is, grace and sal-
uation was come, ver. 11. 12.

Q. What is the Church compared vnto?

A. A Doue.

Qu. Why?

A. Because of her meekenesse, ver. 14

*Q. What are the enemies of the Church
compared vnto?*

A. To Foxes.

Qu. Why?

A. Because of their malice and craft,
ver. 15.

Chapter 3.

*Question. WHAT is the desire of the
Church.*

An.

The Song of Salomon. 92

Ans. To be ioyned inseperably with Christ, ver. 4.

Qu. How doth she thinke to satisfie her desire?

A. By seeking after him.

Qu. When?

A. At all times, and in all places: but especially in the time of trouble and persecution, ver. 11.

Qu. Will he heare her?

An. Yes, and deliuer her, making her rise ou. of the Wildernesse of affliction; like a pillar of smoke perfumed with mirrh and incense.

Qu. How is that?

A. Triumphantly.

Qu. What will he then doe?

Ans. Shew her his place of rest, the guard set to attend it, and his Crowne of glory, ver. 7. 11.

Qu. What be those?

A. First, quiet of conscience: secondly protection of Angels: thirdly, eternal happiness.

Chapter 4.

Quest. **V V** What doth Christ in this Chapter?

Ans.

The Song of Salomon.

Ans. Set forth the beauty of her Spouse.

Qu. How?

A. By comparing her to diuers precious and pleasant things.

Qu. To what doth he compare her eyes?

A. To a paire of Doves, ver. 1.

Qu. To what her haire?

Ans. To a flocke of Goates, looking downe Gilead, ver. 1.

Qu. To what her teeth?

A. To the wooll of sheepe new washt, ver. 2.

Qu. To what her lips?

A. To a thred of scarlet, or the dropping of the hony Combe, ver. 3. 11.

Qu. To what her necke?

A. To the Tower of David, ver. 4.

Qu. To what her breasts?

Ans. To two yong Roes, feeding amongst Lillies, ver. 5.

Qu. To what her loue?

Ans. To the pleasure of wine, or the sauour of sweet spices, ver. 10.

Qu. To what her whole body?

Ans. To a garden planted with Pomegranates, Spikenard, Calamus, Cinnamon Myrrhe, Aloes, and all other chiefe Spices, ver. 12. 13. 14.

Q. The Church or the soule of the faithful being compared to a garden, what doth she?

Ans.

The Song of Salomon 93

A. Call vpon her Bridegroom (Christ Iesus) to be vnto her a fountaine of liuing water, and to breath vpon her with the breath of his holy spirit that she may fructifie.

Qu. In what?

An. In loue and true obedience.

Qu. Why is the Church of Christ compared vnto these earthly perfections.

Ans. Because of our weake capacity, that by these visible beauties, we may in some measure apprehend the invisible glory of Christ and his Elect. }

Chapter 5.

Qu. **V** **V** *What doth Christ in this first Chapter?*

Ans. Call the faithfull to a banquet of Spices, hony, milke, and wine.

Qu. What is signified thereby?

Ans. His bounty in heaping his graces vpon the faithfull, ver. 1.

Ans. Are wee ready to come when hee calls?

A. No: sleep, that is, the cares of this world detaine vs, ver. 2.

Qu. Doth he then straight forsake vs?

Ans. No, he stands without, calling
still

The Song of Salomon.

Still till his lockes be wet with the dew of the night.

Qu. what understand you by that?

A. The long patience of the Lord towards sinners, ver. 2.

Qu. But if we abuse this patience, what shall befall vs?

A. We shall seeke the Lord, & he will not be found, ver. 8.

Qu. In his absence what successe haue we?

Ans. We fall into the hands of cruell Watchmen.

Qu. who be they?

A. False teachers.

Qu. How doe they handle vs?

A. Wound our Consciencs with their traditions, ver. 7.

Qu. what markes doth the Church deliuer of Christ, to finde him out?

An. Shee saith, his head is of gold, ver. 11. His eyes are like Doues, ver. 12. His cheekes are as beds of Spices, and sweet flowers, ver. 13. His lippes like Lillies dropping with Myrrhe, ver. 13. His hands as rings of gold, set with the Chrysolite, ver. 14. His belly Iuory, couered with Sapphires, ver. 14. His legs as pillars of marble, set vpon sockets of gold, ver. 15. His countenance as Libanon, verse. 15. His mouth as sweet things, ver. 16.

Qu.

The Song of Salomon. 94

Qu. what is signified by these comparisons?

Answ. The infinite gifts and graces, which the presence of Christ bring to the faithfull.

Chapter 6.

Qu. How is the Church assured of the love of Christ?

An. By his words.

Qu. what are they?

A. I am my beloveds, and my beloved is mine, ver. 2.

Qu. How many Churches be there?

A. But one true Church, as there is but one Christ the head thereof.

Qu. How ought that Church to be affected?

A. Chastely, and without pollution.

Qu. How her aspect?

Answ. Fresh, as the morning, faire as the Moone; cleare as the Sunne; and terrible as an Armie with Banners, ver. 9

The Song of Salomon.

Chapter 7.

Qu. **H**ow many are the speciall vertues
of the Church?

A. Faith and good works.

Qu. How are they exprest vnto vs?

A. By the similitude of the Palme-tree
ver. 7.

Quest. what are the properties of the
Palme tree?

A. The leaues are alwaies greene, and
the fruit continuall.

Qu. Apply it?

Ans^w As the tree is alwaies greene,
and full of fruit, so ought our faith to be
flourishing, and our good deeds without
ceasing.

Chapter 8.

Quest. **O**f whom will the Church be
taught?

A. Of Christ alone, ver. 2.

Qu. By whom is she upheld?

A. By the strength of his hands, ver

The Song of Salomon. 95

Qu. In what sort doth shee desire Christ to manifest his loue towards her?

Answ. By setting her as a seale vpon his heart, and a signet vpon his arme, v. 6.

Qu. what is his loue?

A. A burning zeale not to be quenched ver. 7.

Qu. How is his lealouſie?

A. Cruell, like the graue, ver. 6.

Qu. Where is the dwelling of Christ?

An. In his Church.

Qu. How must it bee fortified for his presence?

A. With a wall and a doore.

Quest. what is understood by these two things?

A. Fidelity and constancy.

The Prophet ISAIAH.

Question.

How was Isaiah descended?

A. From the linage of Kings.

Qu. Who was his father?

Answ. Amoz, brother to Azariah King of Iuda.

Qu. How long did he prophesie?

Answ. Threescore and foure yeares,

I 2

from

Isaiah.

from the time of *Vzziah*, to the raigne of *Manassetb*.

Qu. *who put him to death?*

A. *Manasseh*.

Qu. *Vpon how many points doth the doctrine of the Prophets consist?*

A. *Vpon three.*

Qu. *which be they?*

8. A. *Instruction, reprehension, and consolation.*

Qu. *Instruction, how?*

Ans. *To reach them to know their sinnes.*

Qu. *Reprehension, how?*

A. *To rebuke them for sin.*

Qu. *Consolation, how?*

A. *To comfort them vpon their repentance.*

Chapter 1.

1. Quest. *What was the first sin Isaiah reproofed?*

8. A. *The ingratitude of the Israelites.*

Qu. *wherein stood their ingratitude?*

Ans. *In forsaking their God that had nursed and brought them vp.*

Qu. *How did he shew them their ingratitude?*

Ans. By the example of bruit beasts
The Oxe and the Asse know their Ma-
sters cribbe, but Israell forgets his God,
ver. 3.

Qu. What was the second sin Haiah re- 2,
proued?

Ans. Obstinacy, or stubbornnesse of
heart.

Q. How were the Israelites obstinat?

Ans. In that being plagued, they
continued still in their wickednesse, vers.
5.

Quest. What is threatned to such kind
of people?

A. Desolation to their Land, and de-
struction to themselves, ver. 7. 8.

Qu. What is the third sinne Isaiah re- 3
proued?

A. Hypocrisie.

Qu. Wherein were they hypocrites?

Ans. In thinking to please God with
their multitude of sacrifices: notwith-
standing they that had neither faith nor
repentance.

Qu. To pray then, or to do any other ser-
uice to God, without faith and repentance
how is that accepted?

Ans. The Lord turnes away his face
hates it, and thinkes it abhominable, ver.
13. 14. 15.

Quest. But if we come with a pure heart

Isaiah.

how will he deale with vs?

Answ. Though our sinnes were as red as Crimson, he will make them as white as snow, ver 18.

Qu. what was the fourth sin Isaiah re-
proved?

4 *Answ.* Extortion : their hands were full of Bloud : their Princes maintained theeues, and delighted in bribes : nor was the Widdow or Fatherlesse regarded.

Qu. How did God account of them for those offences?

A. As his enemies, ver. 24.

Quest. How did he threaten to punish them?

A. By powring out his vengeance vpon them.

Qu. After what manner?

3 *A.* In burning out the drosse of their wickednesse by the fire of affliction, ver. 25.

Chapter 2. 3. 4.

Question.

IN al the threatnings which God pronounceth against the world for sin, what is still remembred?

An.

An. The mercy of his couenant, that his Church should still be preserved and planted.

Qu. Where?

Ans. In Ierusalem first, and after through the whole world, ver. 2.

Qu. What learne you by that?

An. That the Gentile, as well as the Jew, shall be made partaker of the reconciliation betweene God and man, by the comming of Iesus Christ.

Qu. What was the first sinne Isaiah re-
proued?

5.

A. Haughtinesse of mind.

Qu. How was it punished?

Ans. By being brought low, Chap.
2. 12.

Qu. What was the sixt sinne Isaiah, re-
proued?

A. Mens confidence in their riches.

6.

Qu. How was it punished?

Ans. They were made poore, Chap.
2. 19.

Qu. Where rests the spoyle of the poore?

An. In the hands of the couetous, ch
3. 14.

Qu. What was the seventh sinne Isaiah
reproued?

A. The pride of women.

Qu. Wherein did their pride consist?

Ans. In their lookes, in their gate,
I 4 and

7

Isaiah

and in their cloathing.

Qu. How were their looks?

A. Haughty.

Qu. How was their gate?

A. Minfing, and they made a tinkling with their feet, chap. 3. 19.

Qu. How was their attire?

An. Too costly and effeminate, vsing perfumes, bracelets, earrings, curlings, and such like, more then was needfull.

Qu. How did God punish them?

Answ. He turned their sweet saouours into stinkes, their neat array into sackcloth and ragges, their pride of haire into baldnesse, and their beauty into burning, chap. 3. 24.

Qu. Doth God hold the Husbands of such women excused?

Answ. No, he lets them fall by the Sword, takes away the wise and the strong from amongst them, and sets fooles and effeminate persons to rule the Land, Chap. 3. 24.

Chapter 5. to 7.

QUESTION.

VV *Hat doth Isaiah compare the house of Israel vnto?*

An.

An. To a vineyard.

Qu. who planted it ?

An. God.

Qu. with what ?

An. With the best plants.

Qu. what fruit brought it forth ?

An. Wilde grapes.

Qu. what did the Loord doe to it then ?

An. Hee puld downe the hedge, and laide it waste, chap. 5. 1. 2. 3.

Qu. Apply this to the preset time.

An. England may be said to be the vineyard of the Lord ; the Inhabitants his vine, which he hath a longe time cherisht and defended ; but if he finde wee bringe forth wilde grapes for good grapes ; deeds of corruption for deedes of sanctifye : he wili suffer vs to be trodden downe and destroeced.

Quest. Against how many sort of men doth Isaiah pronounce a woe in this Chapter ?

An. Against foure.

Qu. which are the first ?

extortioners

A. Extortioners : woe vnto them that ioyne house to house, and land to land, chap. 5. 8.

Qu. which are the second ?

Drunkards

An. Drunkards : woe vnto them that rise early to drinke wine, and to them that continue vntill night, chap. 5. 11.

Isaiah.

Qu. *which are the third?*

3. *Ans.* Inticers to vanity : woe vnto them that draw iniquity with cords of vanity, and sinne as with Cart-ropes, Ch. 5. 15.

Qu. *which are the fourth?*

4. *Ans.* Peruerterers of truth : woe be vnto them that speake good for euill, and euill for good : which put darkenesse for light, and light for darkenesse, chap. 5. 20.

Qu. *which are the fifth?*

5. *Ans.* Contemners of discipline: woe vnto them that are wise in their owne conceit, chap. 5. 21.

Qu. *How shall it be with those men?*

An. Their root shall be as rottennesse and their bud as dust.

Qu. *what else?*

Ans. The Lord will make a signe to a strange nation, that shall come suddenly vpon them, & destroy them, chap. 5. 26.

Chapter 7. to 30.

QUESTION.

DID Haiah prophesie of Christ?

A. Yes.

Qu. *How?*

Ans. That he should bee borne of a Virgin, and be a stumbling block to many of the Jewes. chap. 7. 14. and chap. 8. 14.

Qu. what should his name be?

A. Immanuel.

Qu. what doth that signifie?

Ans. God with vs: which name can agree with none but Christ, because he was both God and man, chap. 7. 14.

Qu. Why did God send Christ the Messias?

A. First in regard of his promise, Gen. 3. 15. Secondly, in regard of his zeale, chap. 9. 7.

Qu. whom did God make his instruments for the punishing of the Israelites?

A. The Assyrians and Egyptians.

Quest. How did they use their authority?

A. To their owne glory.

Qu. what was their reward?

Ans. He was to them a fire, and consumed them: and to his repentant people a light to comfort them, Chapter 10. 13. 17.

Qu. who was that light?

A. Christ the perpetuall peacemaker, chap. 11. 6. 7. 8.

Qu. who was the fire that destroyed the Assyrians?

An.

Isaiah.

Ans. The Medes and Persians, chap 13. 17.

Quest. How did Christ punish the Israelites?

An. As his children, to chastise them, chap. 14. 1.

Qu. How the Assyrians, and others?

Ans. As his enemies, quite to destroy them, chap. 13. 19.

Qu. Against how many Kingdomes did Isaiah prophesie?

A. Against eight.

Qu. which be they?

Ans. The Kingdome of the Egyptians, chap. 19. The Kingdome of the Caldeans, chap. 21. The Kingdomes of Tyre and Sydon. The Kingdome of the Assyrians, chap. 10. 16. The Kingdome of the Israelites, chap. 22. The Kingdome of the Aarabians, chap. 21. And the Kingdome of the diuell, chap. 27.

Quest. In which of these Kingdomes did God still reserve a small number to himselfe?

Ans. In the Kingdome of the Hebrewes.

Qu. were the people soone instructed in the word of God?

An. No, but with much adoe, and often repeating precept vpon precept, and line vpon line, chap. 28. 14.

Qu.

Qu. *what was the reason?*

An. Their corruption of life, & slackness to all goodnesse, chap. 28. 7.

Qu. *How were they corrupting life?*

An. By professing God with their lips and denying him in their heart, chap. 22.

13.

Qu. *what was the punishment assigned unto them for that?*

Ans. Their Prophets were blind and could not direct, and they had their eyes shut vp that then could not see what was good for themselves.

Qu. *what is the doctrine wee learne thereby?*

Ans. That the Preacher can neither teach, nor the hearer vnderstand, except God open the mouth of the one, & prepare the heart of the other.

Qu. *How doth God punish sinners in this life?*

A. With the bread of aduersity, & the water of affliction, chap, 30. 20.

Qu. *But if they repent how are they rewarded?*

A. With great plenty.

Qu. *what is the punishment of the wicked after this life?*

A. The torments of hell.

Quest. *Is there any mention of hell in the booke of Isaiah.*

Isaiab.

An. Yes.

Qu. where?

A. In the 30. chap. and 33. verse.

Qu. Repeat the description?

Ans. Tophet is prepared of old, euen for the King, it is deepe and large, the burning thereof is fire and much wood, the breath of the Lord like a riuer of brim stone, doth kindle it.

Chapter 31. to 45.

Question.

V*V* *hen we trust in the Lord, how doth he defend vs?*

Ans. As the Lyon doth his prey, chap.

31. 5.

Q. 1. But if wee forsake him, and seeke helpe of others, what shall become of vs?

A. Both the helper & the helped shall perish, chap. 34. 3.

Quest. What shall their habitation be made?

A. A hold for Dragons, and a court of Ostriches, chap. 34. 13.

Qu. what shall it yeeld?

A. Thornes, nettles, and thistles.

Qu. But what shall be the habitation of such as depend vpon Christ?

An.

Ans. Flourishing and full of ioy, there shall neither Lyon nor noysome Beast come neere it, chap. 32. 2. 3. The weake shall be made strong, chap. 35. 4. The blind shall see. The deafe shall heare, ch. 35. 5. The lame shall leape. The dumbe shall speake, chap. 35. 9.

Qu. who doth Isaiah prophesie should prepare the way of Christ?

A. Iohn Baptists, chap. 43.

Qu. wherefore should hee proclaime his message?

An. In the wildernesse.

Qu. what should his direction be?

An. To haue lets remooued, Chap. 40. 4.

Qu. May the essence of God be comprehended vnder any forme?

Ans. No, no more then Waters can be held in a mans fist: Heaven measured with a span: the dust of the earth numbred: or the mountaines weighed, chap. 40. 12.

Qu. what is the earth in his sight?

A. As a little dust.

Qu. what the Nations of the earth?

Ans. As a drop of water, or as grasse-hoppers, chap. 40. 15. 22.

Qu. But what are they whom the Lord exalteth?

Ans. As a threshing instrument, able

Isaiah.

to bruise mountaines to powder, or as a
whirlewind to scatter hils like chaffe chap
41. 15. 16.

*Qu. How doth Isaih teach the people to
abhor idolatry?*

Ans. By describing vnto them the po-
wer of God, and the weakenesse of Idols
chap. 41. 22, 23.

Qu. Declare the difference?

A. God is a liuing Essence:
Idols a dead mettall.

God is without beginning:

Idols are made with mens hands.

God can doe all things.

Idols nothing.

God knoweth all things:

Idols nothing.

*Quest. what comfort haue the faithfull
in distresse?*

An. To thinke they haue a God that
is able, willing, and hath promised to de-
liuer them, chap. 43.

Chapter 45. to 55.

QUESTION.

By whom did God promise deliuerance
to his people from the captivity of Babilon

A. By Cyax King of Persia.

Qu.

Qu. *what was Cyrus?*

A. An heathen Prince.

Cyrus. ~

Qu. *Did he not know God?*

Ans. Yes, by a certaine particular knowledge of his power, but not to worship him aright, chap. 45. 1. 4.

Qu. *How many yeares did Isaiah prophesie of this deliuerance before it came to passe?*

A. An hundred yeares.

Quest. *why did God chuse a heathen Prince to deliuer his people?*

Ans. The more to expresse his loue and power, for the vnlikelyer the meanes was, the greater cause had the Israelites to glorifie him.

Quest. *were not the Babylonians Gods instruments for the punishing of his people?*

A. Yes.

Qu. *Why then is he so much offended with them for doing it?*

Answer. Because in executing his iudgements they shewed no mercy, and waxed proud by his victory, Chapter 47, 6, 7.

Quest. *what is the cause of Israels captivity?*

A. Their transgressions.

Quest. *what is the cause of their deliuerance?*

Ans.

Isaiah.

Ans. The Couenant of Gods mercy,
chap. 50. 1.

Q. Of what continuance is Gods mercy?

Ans. For euer: the heauens shall vanish with smoake, and the earth waxe old, like a garment, but the saluation of the Lord shall not be abolished, Chap. 51. 6.

Qu. Of what continuance are his iudgments?

An. But for a time: Can a woman forget the child of her wombe? If she could, yet the Lord shall not forget his, chap. 40. 15. & ch. 51. 22. ch. 54. 8.

Qu. To whom then must the afflicted fly?

An. To God.

Qu. How will he establish them?

An. In glory: their foundation shall be of precious stones, chapter 54. 11. In peace: they shall be farre from oppression, chap. 54. 14. In strength: whosoever shall gather himselte against them, shall fall, chap. 54. 15.

Chapter 45. to 65.

QUESTION.

FOR what doth God offer these blessings
vnto vs?

An.

Ans. Neither for gold nor siluer, but freely, as the Prophet saith: Come, buy water, wine, and milke, without siluer, & without money, chap. 55. 1.

Qu. what is meant by water, wine & milke?

Ans. All things necessary to a spirituall life, as they are necessary to this corporall life.

Quest. what is the recompence God requireth?

An. Obedience, to execute iustice, the benefit whereof returnes vnto man, chap. 56. 1.

Qu. How are our vertues acceptable?

A. If they be without hypocrisie.

Qu. How doe hypocrites fast?

Ans. In punishing the Body, and putting on sack-cloth, notwithstanding that their hearts are full of malice, chap. 58. 4. 5.

Qu. How doth the faithfull fast?

Fast.

Ans. In breaking the bonds of wickednesse, in feeding the hungry, visiting the captiue, and clothing the naked, chap. 58. 6. 7.

Quest. what brings to the knowledge of these things?

An. The Preaching of the Word.

Qu. what kind of men must Preachers be?

An.

Iſaiab.

Anſw. In voyce, Trumpets, in care,
Watch men, to cry aloud and continually,
chap. 58. 1. chap. 62. 6.

Chapter 65.

QUESTION.

B*E*cause the Iewes had ſuch Preachers
amongſt the continually, & yet ſelf from
the Lord, what was their puniſhment?

Anſw. They were reieſted, Chapter
65. 13.

Qu. who were choſen in their ſtead?

A. The Gentiles, chap. 65. 1.

Qu. what are they?

A. All Nations but the Iewes?

Qu. Doth that his mercy extend to all?

A. Yea, and his Maieſty beyond all.

Qu. How prove you that?

Anſ. Because when the Iewes would
haue built him a houſe, he forbad them,
chap. 66. 1.

Qu. what was the reaſon?

An. He filleth heauen and earth with
his glory, and therefore cannot be inclu-
ded in a Temple of ſtone.

HERE.

IEREMY.

Chapter 1. to 10.

QUESTION.

VV *Here was Jeremy borne ?*
Ans. In Anathoth, a Cittie
within 3. miles of Ierusalem.

Qu. whose sonne was he ?

A. The sonne of Hilkiab ?

Qu. when began he to prophesie ?

Ans. In the thirteenth yeare of Iosiah
King of Iuda.

Qu. How long did he prophesie ?

A. Till the captiuity in Babylon, and
somewhat after.

Qu. How many yeares was that ?

A. About forty yeares.

Quest. when was he sanctified to this
Office ?

An. Euen from his mothers wombe,
Chap. 1. 5.

Qu. what did he after he was called ?

A. Proclaime the will of him that sent
him, without feare, Chap. 1. 17.

Qu. what doe we learne by that ?

Ans. Ministers must not intrude
themselues into the Church before they
are called : and when they are called,
they

Jeremy.

they must foreshew no time, nor be dismayed for any danger.

*Quest. what is the first sin Ieremy re-
proued?*

A. Idolatry.

Qu. In what words?

*A. My people haue forsaken mee the
fountaine of liuing waters, to digge them
pits, yea broken pits, that can hold no
water, chap. 2. 13.*

*Qu. After this sin what is required of
them?*

A. Repentance.

Qu. Upon repentance what is promised?

A. Mercy, ch. 3. 12.

Qu. In their repentance what did they?

A. Turne vnto the Lord.

*Qu. How ought wee to turne vnto the
Lord?*

A. With our whole hearts.

*Quest. If we doe not so, what doe wee
incurre?*

A. His wrath for counterfeiting.

Qu. what is Gods wrath like?

A. A consuming fire, ch. 4. 4.

Qu. what is his mercy like?

A. The waters of Siloah.

*Q. 1. Wherein did God shew his iustice
vpon Israel?*

*A. In deliuering them into the hands
of their enemies.*

Quest.

Qu. *wherein his mercy?*

Ans. In saving some (for, saith hee, I will not make a full end of you) to continue his Church, ch. 5. 18.

Qu. *were the people so full of wickednes that the Lord was so much incens'd against them?*

A. Yes, they did cast out malice & cruelty, as the fountaine doth her waters, ch. 6. 7.

Qu. *was there no estate cleere?*

A. No, neither Prince, Priest, nor People.

Qu. *what was their generall sin?*

A. Couetousnesse, ch. 6. 13.

Qu. *what were their particular sins?*

Ans. The Prince did not execute Iustice, Chap. 5. 28. The Priests did flatter the people in their Sinnes, crying peace, peace, when there was no peace, chap. 6. 14. The People were of vncircumcised yeares, and tooke delight rather in vaine things then profitable doctrine, ch. 6. 10.

Qu. *All this considered they could not but see their owne destruction?*

A. They did.

Qu. *And how did they thinke to escape?*

Ans. By flying to the Temple, where GOD had promised for euer to be present.

Qu

Jeremy.

Qu. But how did God answer them?

Ans. In these words: Will you steale murther, and commit adultery, and sweare falsely, and burne incense to Baal, and thinke to be deliuered by standing before me in the Temple? No, I haue requi. ed Obedience and not Sacrifice, chap. 4. to 23. 23.

obedi-
ence

Qu. In what manner did Ieremy prophesie their destruction?

Ans. By the entering of the Assyrians (a mighty nation) into the Land.

Qu. Rehearse the Prophets words?

A. Loe, house of Israell, I will bring a Nation vppon thee from farre, whose quiuer is a Sepulcher, and they shall eat thine haruest, and thine bread, they shall deuoure thy sonnes and daughters: they shall eat vp thy sheepe and thy bullocks, they shall spoyle thy Vines and thy fig-trees, and they shall destroy with the sword thy fenced Cities, Chapter 5. 15. 16. 17.

Qu. Did they not repent?

A. No: but prouoked Gods wrath by other finnes.

Qu. What were they?

A. Lying, chap. 9. 3. Deceit, chap. 9. 4. and dissimulation, chap. 9. 8.

Qu. I am sure, though they could not see their owne danger, yet Ieremy did (as all true

true Migisters should relent) of their hardnesse of heart?

Ans. Yes, and wisht his eyes were a fountaine of teares, Chap. 9. 11.

Qu. How came that hardnesse of heart in them?

Answer. They did glory in their misdeedes.

Qu. what ought a man to glory in?

A. Neither in wisdom, strength, nor riches, Chap. 9. 23.

Qu. In what then?

Ans. Let him that gloryeth 'glory in this, that he knoweth the will of the Lord, for hee it is that sheweth mercy iudgment, & righteousness on the earth, Chap. 9. 34.

glory

Chapter 10. to 21.

Question.

TO whom only belongeth dominion?

A. To the Lord, mighte in power, and King of Nations, Chap. 10. 7.

Qu. What were the Israelites then in leaving him to cleave to Idols?

A. Sots and Fooles, Chap. 10. 8.

Qu. Why?

Ans. Because they left the truth to

Jeremy.

embrace the works of error.

Qu. What was the works of error?

Ans. Making of Images, Chap. 10.

15.

Qu. Whence were they infected with this infection?

An. From the heathen.

Quest. What other errors had the heathen?

An. Divination by Stars, and Sooth-saying.

Qu. Is it not lawfull to feare the conjunction of Stars and Planets?

A. No.

Qu. Your reason?

Ans. Because the Lord in these words hath so. bidden it: Be not affraid of the Signes of heauen, though the Heathen be afraid of such, ch. 10. 2.

Quest. As long as we abide in Sin, will the Lord heare our prayers?

A. No, nor any that pray for vs, ch.

11. 14.

Qu. How odious is Sin?

An. So odious, that the Land wherein sinners liue, shall mourne, the Herbs of the Field wither; and the Beasts and fowles of the Ayre be consumed, chapter

12. 4..

Qu. By what parable did Ieremy prefigure the destruction of the Iewes?

An

Sin /

S

Ans. By the parable of the Linnen girdle, which hee hid in the rocke, and after certayne dayes comming to take it vp, he found it was rotten and fit for no vse.

Qu. Rehearse the meaning?

An. That as the girdle cleaueth to the loynes, so had the Lord tyed the house of Israel vnto him, but since they had forsaken him (like the girdle) they should rot and be cast off, as fit for no vse, cha. 13. 10. 11.

Qu. How hard is it for an euill man to doe well?

Ans. As hard as to change the Black-mores skinne, or the Leopards spots, Chap. 13. 22.

Qu. Which are the foure plagues God vsually punisheth sin withall?

Ans. Pestilence, Famine, Sword, and fire. *Gods 4 plag*

Qu. How doe the wicked people reward him that tels them of their sins?

An. With curses, as the Iewes did Ieremy, ch. 15. 50.

Qu. But what doth the Lord for them?

Ans. In time of his vengeance fauours them, and suffers the others to perish.

Qu. Fell it out so with Ieremy?

Ans. Yes: for when the Iewes were

Jeremy.

red away captiue, the enemy gaue Ieremy choyse to liue in his Countrey, or to goe whether he would, Chapter, 39. K. 12.

Quest. *With what pen doth the Diuell write iniquity in the harts of the obstinate?*

A. With an yron pen.

Qu. *what is signified thereby?*

A. That men accustomed to sinne, can hardly be reclaymed, Chap. 17. 2.

Qu. *Will the Lord onely be trusted in?*

A. Yes.

Qu. *what is pronounced against them thht make flesh their arme, that is, depend upon men, and forget God?*

A. A heauy curse, Chap. 17. 5.

Qu. *How many waies did Ieremy suffer under the hands of the Iewes?*

Ans. Three manner of wayes: first they curst and spake evill of him: then they tooke Counsell agaynst his life: at last, they smote him and cast him into prison, Chap. 15. 10. Chap. 18. 18. Chap. 20. 2.

Qu. *what may we learne by these his afflictions?*

A. That the true Ministers of God shal alwaies be subiect to the like.

Chapter 22. 30.

Queion.

VV *Hat were the works comman-
ded the Iewes?*

Anf. To execute iustice, Chap. 22. 3.
To deliuer the oppressed. To fauour the
stranger. To helpe the fatherlesse and
Widdow. To doe no violence, nor shed
bloud.

*Qu. what were the works they follow-
ed?*

An. They builded houses with bribes,
and chambers with extortion. They vsed
their neighbours help, and paid him not
his hire, ch. 22. 13.

Qu. what followed?

An. Destruction without pittie, Chap.
21. 11.

Qu. In what manner?

Anfw. They were led into Captiuitie,
their King slaine and left vnburied, chap.
21. 19.

Qu. who miste the King?

A. The false Prophets.

Qu. what was their reward?

Anfw. Woe be vnto them that scatter

Jeremy.

the sheep of my Pasture, saith the Lord, chap. 23. 1.

Qu. How did Ieremy prophesie a redresse for this inconuenience?

A. By the comming of Christ the true Pastor.

Qu. In what words?

A. Behold (saith the Lord) I will raise Christ into David a righteous branch, &c. in his daies Iuda shall be saued, and Israel dwell in safety, chap. 23. 5. 6.

Qu. Here was a threatening and a promise, what is Signified thereby?

An. That as Ieremy did, so the Ministers of God must alwayes mixe comfort with their bitter doctrine.

Qu. when they threat what is their doctrine like?

A. A fire, or a hammer that breaketh stone, ch. 23. 29.

Quest. But when they promise, what is it like?

Ans. Comfortable waters, or precious balme.

Q. How long lived the Israelites in bondage under the King of Babel?

An. 70. yeares, Chap. 29. 10.

Chapter 30. to 41.

QUESTION.

After their denounced servitude, how doth Ie. emy comfort the Iewes?

Ans. First, with their returne againe to their Country, Chap. 30. 1. Secondly, with the destruction of their enemies. cha. 30. 16. Thirdly, with ioy, plenty, and peace, ch. 31. 12. 28.

Qu. what assurance doth Ieremy giue of Gods promises?

Ans. As sure as he is God of heauen and earth, and giueth the Sun to rule the day, and the Moone the night, Chap. 33. 20.

Qu. How doth God oftentimes checke the lewd life of Christians?

Ans. By their better life, which are no Christians.

Q. Your prooffe?

A. It may appeare by the example of the sonnes of Ionadab, chap. 35. 8,

Qu. what did they?

A. Their father gaue them a commandement, and it was kept the space of three hundred yeares.

Qu. what was the commandement?

Jeremy.

A. That none of that stocke or family should drinke wine.

Qu. Of what descent were the sonnes of Ionadab?

A. No Israelites, though more zealous in the service of God then they.

Qu. What inferences this example?

Vowes Answer. That if they thought it a disparagement to breake the vowe made vnto an earthly Father, how much more shamefull should it bee for Christians to forget their promise made to the Father of Heauen? They kept their vow three hundred yeares, but Christians (I feare) breake theirs euery houre.

Qu. You sayd before that Ieremy was in prison?

A. I did.

Qu. Who did imprison him?

An. King Iehoiakim first, and then Zedekiah?

Qu. When hee was in prison did he neglect his office?

An. No: for when he could not speake to the Iewes, he sent to them.

Qu. VVhom?

An. Baruch.

Qu. With what?

A. With a Booke contayning all the curses of God against the Iewes.

Qu. VVho writ it?

An.

*A. Baruch, from the mouth of Jeremy,
Chap. 36. 4.*

Qu. To whom did Baruch reade it?

*A. To the Prince, who told the King
of it.*

Qu. Which King?

A. Ichoiakim.

Qu. How did he accept it?

A. He burnt it, ch. 36. 23.

Qu. What did Jeremy then?

*A. He wrote another Booke, chap. 36
32.*

Qu. What learne we by that?

*A. Though the wicked would quite de-
face the Word, yet God will haue it still
preserved.*

*Qu. What was the message of the Lord
that Jeremy declared to Zedekiah, after-
ward King?*

*Ans. That he should yeeld himselfe to
Nebuchadnezzar; and the Cittie should
be saued.*

*Quest. Did Zedekiah regard his coun-
sell?*

*A. He heard it, but did not performe
it.*

Qu. What was the hinderance?

*A. His Princes that perswaded him
to the contrary.*

Qu. What did the Princes to Jeremy?

A. Put him in a dungeon.

Jeremy.

Qu. who wrought his deliuerance?

Ans. Ebedmelech a Moore, and one of the Kings Eunuches, Chap. 33. 11.

Qu. what learne you by that?

Ans. That more Faith somettme is found in a stranger, then in a mans owne countrey man.

Qu. what became of Zedekiah for disobeying Jeremy?

A. His eyes were put out, and his Sons slayne before his face, Chap. 36. 7,

Qu. How went it with Jeremy?

A. He found fauour (as the Lord before had promised) with Nebuzaradan the chiefe Captaine, who gaue him liberty and reward, chap. 40.

Chapter 41. to the end.

QUESTION.

Whom did Nebuchadnezzar make his substitute ouer the Iewes in Palestine?

A. Gedaliah the sonne of Ahikam?

Qu. who slew Gedaliah?

A. Ishmael the Son of Netbania.

Qu. why?

A. In the enuy of his gouernment.

Qu. what did the people afterward?

A. Went vnder Iohanan into Egypt.

Qu.

Qu. Had not Ieremy forbidden them
so to doe?

A. Yes, but they obeyed not.

Qu. wherefore did they not obey?

A. They feared warre and famine, ch

42. 14.

Qu. what followed their disobedience?

A. They were destroyed from the least
to the most.

Qu. By whom?

Ans. By King Nebuchadnezzar, that
came agaynst Ægypt, so that what they
feared in their owne Countrey (famine
and warre) fell vnto them in another.

Quest. Who destroyed the Kingdome
of Babel?

A. Cyrus.

Qu. who mooued him therevnto?

A. The spirit of God.

Qu. For what causes?

Ans. Because they gloryed in the
spoyle of Israel, and said, we offend not,
because they haue sinned agaynst the
Lord, the hope of their fathers, Chap. 50
7. 11.

Q. what was Nebuchadnezzar called?

A. The hammer of the World.

Qu. why?

Ans. Because he had smitten downe all
the Princes and people of the world, ch.
51. 23.

Lamentations of Jeremy.

The Lamentations of IEREMY.

Question.

OF whom may we learne true & Chri-
stian like compassion?

A. Of the Prophet Jeremy.

Qu. Wherein?

Ans. In lamenting for his Countrey-
men the Iewes, notwithstanding they
had reuiled him, beaten him, impris-
oned him, and sought his death, and al
for his loue and good will towards them

Qu. Wherein consisted his loue?

Ans. In dayly admonishing them of
their sinne, that they might repent, and
shewing them aforehand what Plagues
would follow if they repented not.

Quest. What was it he did lament them
for?

Answer. Their subuersion and ouer-
throw.

Qu. By whom was their subuersion cor-
trined?

An. By the Babylonians their cruell
enemies?

Qu. In what manner?

An.

Lamentations of Jeremy. 112

An. First, they were besieged: then suffered Famine, insomuch as they dyed in their streets, and the mothers deuoured their owne Children, Chapter. 1. 11. Chapter 2. 12. Of Princes they became tributaries, Chapter 1. 2. Their ioy was turned to teares, Chap. 1. 2. Their freedom to captiuitie, verse 3. Their gorgeous Buildings to a deformed Heape, verse. 6. Their friends forsooke them, verse 2. Their enemies laughed at them, verse 7. Their valiant men were trodden downe. Their young men slayne. Their Virgins defloured, verse 15. And (which was the Griefe of all Griefe?) their GOD had forsaken them: for when they stretched out their hands there was none to comfort them, Chap. 1. 16. 17.

Qu. what may their example serue for?

Ans. To admonish all Citties of the World, be they neuer so famous, neuer so Rich; neuer so Mighty, to beware how they prouoke Gods wrath against them through their intollerable impietie.

Qu. what were their most intollerable sins?

Ans. Their despising the Counsell of the Prophets: their reuolting from the truth to imbrace falshood and vanity,
and

Lamentations of Ieremy.

and their abusing the long-sufferance of the Lord.

Qu. Did the Lord fore-warne them of this desolation?

Ans. Yes, many hundred yeares before it came, euen from the time of *Moses* and so from age to age, vntill the very houre of their captiuitie, as appeares, Deut. 28. 64. 65. 66.

Qu. In this extremity what refuge doth the Prophet shew them?

Ans. The holy mount of the God of mercy.

Quest. How must they reach vnto that Mount?

Ans. With the armes of repentance and patience: with repentance in confessing their sinnes, and being sorry for the same: & with patience, in humbly attending the houre of their deliuerance.

Quest. Was this all the Prophet did for them?

Ans. No, like a holy and vertuous Pastor, hee ioyned in feruent Prayer with them, that it would please the Lord to shorten their dayes of wretchednesse, Chap. 5.

EZEKIEL.

Chapter 1. to 10.

QUESTION.

By whom was Ezekiel called to Prophe-
sie?

An. By God.

Qu. where?

A. In Caldea.

Qu. At what time?

Ans. When Iehoiakim King of Iuda,
his Mother, and many other liued in cap-
tiuity vnder Nebuchadnezzar, Chap. 1. 2.

3.

Qu. To what end?

Ans. To assure them though they had
yeelded themselves prisoners to the King
of Babylon, and had liued in seruitude
to him five yeares, yet the Lord would
remember his promise, and bring them
home agayne.

Qu. Did they distrust in him?

A. Yes, and began to murmur.

Qu. And the Lord inspired Ezekiel to
speake vnto them for their comfort, ch. 12.

A. True.

Qu. what gather we from hence?

An.

Ezekiel.

A. Gods great mercy, & their weaknesse of Faith?

Quest. Did not Ezekiel prophesie before?

Ans. Yes, and by the counsaile of him and Ieremy, Iehoiakim did voluntarilie submit to the King of Babel: and therefore to excuse the Prophet, God giues him a new gift of Prophecie.

Qu. After what sort?

A. A hand appeares, and deliuers him a Booke.

Qu. What was written in this Booke?

Ans. Woe and Lamentation, Chapter 3. 10.

Quest. What was he bid to do with the Booke?

A. Eate it: that is, imprint the words thereof in his heart.

Qu. Are none fit to be Gods messengers but such as receiue his Word into their hearts?

Eating A. No: and meditate thereon, which is called an eating.

Qu. How was the taste of it in Ezekiels mouth?

A. As sweet as hony, ch. 3. 3.

Quest. Did the people regard his message?

A. As they doe now a daies Gods Preachers, very slightly.

Qu.

Qu. Was he discomforted thereby?

Ans. No: God imboldened him, and gaue him afore-head as hard as Adamment to out-face their rebellion, Chap. 3. 9.

Qu. what if he had beene discouraged and giuen way to their sin?

Ans. Then the people dying in their sinnes, their blood should haue been required at his hands, ch. 4. 18.

Quest. who may take heed by this lesson?

Ans. All dumbe, idle, and illiterate Ministers.

Qu. But he teaching them and they not repenting, how then?

A. Their blood should be vpon their owne heads, ch. 3. 18. 19.

Qu. How did Ezekiel prophesie the destruction of Ierusalem?

Ans. By the parable of his hayre, the one part wherof he would burn, the other cut with a sword, and scatter the third in the wind, chap. 5. 2.

Qu. what did this signifie?

Ans. That one part of the people should dye through famine, the second be slaine, and the third led into captiuitie, Chap. 5. 22.

Qu. This all this while is threatning, how doth the Prophet comfort them?

An

Ezekiel.

An. By shewing that a remnant should be saued, and they should be displeased for their sinnes, and finde mercy. ch. 6. 8

Qu. How did Goddeliuer that remnant in time of vengeance?

A. By setting a marke vpon them whereby they were knowne, as he doth vpon all his Elect, ch. 9. 6.

Qu. Rehearse the Prophets wordes of their deliurance?

An. As sure as I liue (saith the Lord) I will bring you from the people, and will gather you out of the Countries wherein you are scattered, with a mighty hand, & with a stretched-out arme, & in my wrath poured out, ch. 20. 33. 34.

Chapter 10. to 22.

QUESTION.

After Iehoiakim and the rest were led into captiuitie those that remained still in Iudea, how did they liue?

A. Like murderers and idolaters, ch. 11. 6.

Qu. Who misled them?

A. Iazaniah the Son of Zur, and Pelatiah the Son of Benaiah.

Qu

Qu. What did they boast of?

Ans. That God had vtterly forsaken those that were in captiuitie, and giuen the land vnto them in possession, Chap. 11. 15.

Qu. How was that reproach punished?

Ans. Pelatiah, one of their chiefe Princes was stricke with suddaine death. Chap. 11. 13.

Qu. What may we learne by that example?

A. That it is dangerous to mis-iudge of Gods secret iudgements.

Quest. What doth Ezekiel say against false Prophets?

An. That they should be consumed in the midst of their vanities, Chap. 13. 14.

Qu. How did the false Prophets seduce the people?

Ans. By sowing pillowes vnder their Elbowes, add couering their heads with vailles.

Qu. What is the meaning of that?

A. They flattered them with security, and blinded their eyes with false delusions, chap. 13. 8.

Quest. Why doth God send false Prophets and unlearned Preachers amongst his people?

Ans. For their ingratitude, because they doe not hearken to the true Prophets

Ezekiel.

phers and Preachers, when they haue them : a fault to be much feared in England at this time.

Qu. *In the time of Gods wrath, may the wicked presume of safety for being in company with the godly?*

A. No.

Qu. *Your prooffe?*

Ans. If (saith the Lord, by Iudaa) I send my sword through this Land, and say ynto it, destroy both man and beast in it, though Noah, Daniel, and Iob, were in the midst of it, they should deliuer neither Sonne nor Daughter, but their owne soules by their righteousnes, Chap. 14. 17. 18.

Qu. *How doth God (often times) punish vs for sin?*

punish Ans. Euen by the same meanes, by which wee made our selues to sinne, as violence with violence, lust with lust, and as he did with the Israelites, which caused the Ægyptians, Assyrians, & Caldeans to punish them for Idolatry, amongst whom they had learned Idolatry chap. 16. 37. 39.

Quest. *will God punish one for the sin of another?*

Ans. No, every Soule that sinneth shall suffer, the sonne shall not beare the iniquity of the Father, neither shall the
Father

Father beare the iniquity of the Sonne, but the rightcousnesse of the righteous shall be vpon him, and the wickednesse of the wicked shall be vpon himselfe, cha. 18. 20.

Q. How is it said then that God wil punish the sins of the Fathers vpon the Children to the third and fourth generation?

A. That is meant, if the children continue in the finnes of their Fathers but otherwise not.

Q. If the righteous man become wicked what is his reward?

A. Condemnation.

Q. If the wicked man forsake his wickednesse and liue vprightly, what is his reward?

A. Forgiuenesse, Chap. 18. 26. 27.

Chapter 20 to 37.

Question.

What sins besides Idolatry hastened the destruction of Ierusalem?

Ans Murthering of the Prophets: oppressing the stranger : neglecting the Fatherlesse and Widdow : prophaning the Sabboah : sowing of dissention : committing of incest : taking of Bribes : vsury

Ezekiel.

vsury and extortion, Chap. 22. 6. 7. 8. 9
10. 11. 12.

Qu. Doe these Sins liue at this day?

An. Yea, in as ranke manner as they did then?

Qu. what is then to be feared?

A. Lest we should be punished as they were.

Qu. You speake before of the Parable of the baire, wherby Ezekiel shewed the manner of Ieruselems overthrow, shew me by how many Signes & Parables he taught?

A. By fifteene, wherof one being past before, because there remaines 14. vnspoken of.

Qu. Rehearse them in order. What is the first?

Ans. The parable of the six men that came with swords, and one in white cloathing, with pen and inke in his hand, ch. 6.

Qu. what doth that signifie?

A. The fierce souldiers that should enter Ierusalem: and by him in white, the mercy of the Lord to mark such as should be saued.

Qu. what is the second?

An. The vision of the man in white, that tooke burning coales from the Altar and scattered them abroad, Chapter, 10.

Qu

Qu. what doth that Signifie?

A. The burning of the City of Ierusalem.

Qu. what is the third?

An. The Parable of Ezekiels carrying forth of his stuffe out of the City by night. Chap. 12.

Qu. what doth that Signifie?

A. That euen so the Israelites should be led with their burdens into captiuitie.

Qu. what is the fourth?

An. Of eating bread with trembling, and drinking water with trouble, Chap. 12.

Qu. what is Signified by that?

Ans. The torment of minde and affliction of body that should accompany the Israelites.

Qu. what is the fifth?

An. Setting vp a wall, and dawbing it with vntempered mortar, Chap. 13.

Qu. what doth that Signifie?

A. The false doctrine of the Prophets, when one did tell a lye, another would mayntayne it.

Qu. what is the Sixt?

An. The parable of the Vine without fruit, ch. 15.

Qu. what doth that Signifie?

Ans. That if Ierusalem, which was the congregation that GOD had taught
did

Ezekiel.

did not bring forth fruit of good liuing according to his doctrine, like the barren Vine, it should be throwne into the fire.

Qu. what is the seuenth?

A. The two Eagles, Chap. 17.

Qu. what doth that signifie?

Ans. The two Kings of Ægypt & Babylon, ordayned for the Scourges of Ierusalem?

Qu. what is the eight?

An. The Parable of the Lyon and Lyons whelpes, that were giuen to ravin and deuoure, and at the last were taken in trayles, Chap. 19.

Qu. what doth that signifie?

Ans. By the Lyon is signified Iehoa-
chaz, and by the whelpes his two sonnes, Iehoiakim and Iehoiakin, which deuoured the blood of the Prophets, and at the last were all three taken in the snares of the Kings of Ægypt and Babylon.

Qu. what is the ninth?

A. The Parable of the Forrest consumed with fire.

Qu. what doth that signifie?

Ans. Ierusalem compared to a Forrest should be consumed with fire, Chap. 10.

Qu. what is the tenth?

Ans. The Parable of the two Sisters,
Aho-

Aholah and *Aboliah*, which were proud, lasciuious and incontinent.

Qu. what doth that Signifie?

Ans. The two Kingdomes of Iuda and Israel, which became Idolaters both, and therefore are compared to vnchast women, that forsake their husbands to follow strangers, chap. 23.

Qu. what is the eleuenth?

Ans. The parable of the bad shepheard, that fed and cloathed themselves of their flocks, yet neglected the care of them, suffering them to be scattered and deuoured.

Qu. what doth that Signifie?

Ans. Carelesse Magistrates, that being set to rule and gouerne the people (so they may liue at ease) care not what becomes of their charge, but vse them with all tyranny and cruelty, chap. 43.

Qu. what is pronounced against such Magistrates?

A. The Lord will rise vp against them and require the bloud of the people at their hands.

Qu. what is the twelfth?

Ans. The field of dead bones wherunto *Ezekiel* was brought by the spirit of God?

Qu. what doth that Signifie?

Ans. That as God in the sight of

Ezekiel.

Ezekiel (did gather the dead bones together) cloathed them with sinewes and flesh, and breathed life into them, raising them in the perfect shape of men as they had liued before : so sure it was, and much more certayne, that he was able to bring back his children from captiuitie.

Q. Of what is that a signe vnto vs else?

An. Of the resurrection of our bodies after death.

Qu. what is the thirteenth?

An. The parable of the seething pot, wherein were diuers ioynts which were taken out by peece-meale, and the pot left empty to melt vpon the coales.

Qu. what doth that signifie?

Answ. The hot vengeance of God against Ierusalem, the destroying of the people by little and little, and the trying of the remnant like mettall in the fire.

Qu. What is the fourteenth?

A. The parable of the death of Ezekiels wife?

Qu. what doth that Signifie?

An. That as God tooke from him her that was the pleasure of his eyes : so would he pollute his Sanctuary that was the pride and pleasure of the Israelites, chap. 24.

Qu

Q. Against what strange Nations did Ezekiel prophesie?

Ans. Against the Ammonites, Moabites, Idumeans, Philistines, Tyre, Zidon, Egyptians, Assyrians, Gog, and Magog, and in them against all the enemies of Gods Church.

Q. What did Ezekiel prophesie against these people?

A. Destruction.

Q. Why?

Ans. Because they reioyced at the misery of his people, and were as pricking thornes in the house of Israel.

Q. How should they be destroyed?

Ans. In the same manner that they had destroyed the Iewes, and with more cruelty.

Q. By whom?

A. By the Babylonians.

Q. Of what comfort did Ezekiel prophesie, beside the returne of the Iewes?

A. Of the comming of Christ the true Shepheard, that should giue his life for his sheepe, ch. 34. 23.

Q. That, and all other blessings of God, why are they bestowed upon us?

A. Not for our deserts, but through the mercy of God, ch. 36. 21.

Chapter 37. to 46.

Question.

VV *What doth Ezekiel prophesie of in these last Chapters?*

A. Of the reedifying of the City and Temple of God, of the seruice and orderly gouernment that should be amongst them, as had been before.

Qu. *what is meant by the waters that Ezekiel saw issue from the Temple?*

A. The graces that should be bestowed vpon the Church, vnder the Kingdome of CHRIST, chap. 37.1.

Qu. *what is meant by the rising of the waters?*

A. That Gods graces should encrease not decrease, chap. 37.5.

Qu. *what by the multitude of trees that stood on the one side, and on the other of the waters?*

Answ. The multitude of those that should bee refreshed by the doctrine of Christ, chap. 37.

Qu. *what by the meeting of these seuerall waters in one Sea?*

An. That all the world should be refreshed with the Gospell, and be as it were

were one Temple to the Lord.

Qu. what is meant by the wholesomnes of the waters?

A. The purity and wholesomenesse of the doctrine of the true Church.

Qu. what by the Fishers?

An. Gods Preachers.

Qu. what by the multitude of fishes?

A. The great number of hearers.

Qu. what by the marshes and myrie places?

A. The wicked and reprobate.

Quest. what by the fruitfulnessse of the trees that grew on the each side?

An. The prosperity of the faithfull.

DANIEL.

Chapter 1. to 4.

Question.

V *When was Daniel called?*

A. In the time that Exekiel liued, and when the Iewes were captiues in Babylon.

Qu. who was the King of Babylon?

An. Nebuchadnezzar.

Qu. Besides the people what did Nebuchad-

Daniel.

ehadnezzer bring with him from Ierusalem, ch. 1. 2.

An. The vessels of the Temple of the Lord.

Qu. what did he with them?

A. Placed them in the Temple of his God, Chap. 1. 2.

Qu. How did Nebuchadnezzar dispose of the Iewes?

Ans. He commaunded Ashpenaz the master of his Eunuches to cull out of the Hebrew Sonnes, certayne that might be trayned vp to serue him, chap. 1. 3.

Qu. whae kinde of persons should those sonnes be?

Ans. Such as were noble, witty, & of comely stature.

Q. what should be done vnto those yong Gentlemen?

An. They should be instructed in the language and customes of the Caldeans, chap. 1. 4.

Qu. To what purpose?

Ans. That they might so forget their owne countrey, and their countries Religion.

Qu. How long should they be trayned on this fashion?

A. Three yeares, chap. 1. 5.

Qu. what allowance should they haue?

An.

An. Meat and drinke from the Kings Table, chap. 15.

Quest. *Whowerethe chiefe among them?*

An. Daniel, Sydrach, Misach, and Abednago?

Qu. *How did these like of the Kings allowance?*

A. They would not eate of it.

Qu. *why?*

Ans. Because they would not be defiled with the portion of the Kings meate which was giuen them, to make them forget their accustomed sobriety, chap. 1. 8.

Q. *what did the chiefe of the Eunuches then?*

Ans. Was afraid that they would not looke so well as the rest of their brethren and so the King would be incensed, chap. 1. 10.

Qu. *But what did Daniel?*

Ans. Intreated their Gouvernor to try them ten dayes with Pulse and water, & if at the ten dayes end they looked not so well as their other fellowes. he should deale with them as he thought good, ch. 1. 13.

Qu. *Did their Gouvernor gine consent?*

A. Yes.

Daniel.

Quest. And how were they at 10. daies end?

An. They were in better liking then all the rest that did eate of the portion of the Kings meat, chap. 1. 15.

Qu. What may we learne by that?

An. That with the blessing of God, the poore mans dish is as cherishing as the rich gluttons delicates.

Qu. What gifts did God bestow vppon these foure Children?

An. The gifts of knowledge and vnderstanding.

Quest. Besides these, what gaue he to Daniel?

An. The gifts of Prophecie, and to interpret dreames and visions, chap. 1. 17.

Qu. When they were brought before the King, how did he like of them?

An. He found them wiser then all his Inchanters and Astrologers, chap. 1. 20.

Qu. What did the King then?

A. Dreamed a dreame which he could not remember, ch. 2. 1.

Qu. Of whom did he aske counsell?

A. Of his Inchanters, chap. 2. 2.

Quest. Did they tell him what was his dreame?

A. No, they could not, chap. 2. 10.

Qu. How did the King take it?

Ans. He commanded not onely they,
but

but all the wise men of Babel should be put to death, of which number was Daniel, Sydrach, Misach, & Abednago, chap. 2. 12.

Qu. How did they escape him?

Ans. Daniel entreated respite of the King, and he would tell him his dreame, and the interpretation therof.

Qu. Did the King giue him respite?

A. He did, ch. 2. 16.

Qu. whither went Daniel then?

A. To his other brothers, ch. 2. 17.

Qu. what to doe?

Ans. To haue them ioyned in Prayer with him to their God, that it would please him to reueale this mystery vnto him, ch. 2. 18.

Qu. what successe had they in their prayer?

A. God shewed Daniel the dreame, and the interpretation therof, ch. 2. 19.

Qu. went he presently to the King?

A. No, but gaue God thanks first, & praised his holy Name, ch. 2. 19.

Qu. what was the dreame?

A. An Image, the head wherof was gold, the breast and armes siluer, the belly and thighs brasse, the legges yron, the feet part yron, part clay.

Qu. How long did it seeme to stand before the presence of the King?

Ans. Till a stone cut without hands smote it in pieces, and scattered it like the chaffe of Sommer flowers.

Q. *What became of the stone?*

A. It turned to a great mountayne, and filled the whole earth, Chapter. 2. 31. to 35.

Q. *What was Daniels interpretation of the Dreame?*

A. By gold, silver, brasse, and yron, were meant the foure Monarchies of the world.

Q. *Which was likened to gold?*

A. The Babilonians.

Q. *Which to silver?*

A. The Persians.

Q. *Which to brasse?*

A. The Macedonians.

Q. *Which to yron and clay?*

A. The Romanes. And as these met-
rals did excell one another in goodnesse,
so should all the foure Ages : growing
still worse and worse, till the comming of
CHRIST.

Q. *What is meant by the Stone?*

Ans. The Kingdome of Christ, that
should come at the end of these : which
should ouerthrow the last, and remain :
when all the rest were extinct.

Q. *How did the King reward Daniel
for the interpreting his dreame?*

Ans.

A. Made him a great man & a chiefe Ruler ouer the Province of Babel.

Q. *In this prosperity did Daniel forget his brethren?*

An. No: he made request to the King for them, and he aduanced them likewise to great offices.

Q. *In what place?*

A. In the Province of Babel, but Daniel sate as chiefe Iudge in the Kings gate ch. 2. 49.

Q. *What befell afterward?*

A. The King set vp an Image, & commanded it to be worshipped.

Q. *Where did he set it?*

A. In the playne of Dura.

Q. *What was the penalty of them that did not bow to this Image?*

A. To be burnt in a fiery furnace.

Q. *To what end did the King ordaine this ceremony?*

An. Because he feared the Iewes (by their Religion) would haue altered the state of his Common wealth, and therefore hee meant to bring all to one kinde of Religion.

Q. *Who did refuse to worship this Image?*

A. Sidrach, Mysaen, and Abednago?

Q. *How were they dealt withall?*

An. Accused, and brought before the King.

Daniel.

Quest. why brought they not Daniel as well as them?

Ans. It seemeth they were afraid to accuse him, by reason of his great fauour and authority with the King.

Quest. what did the King to Sydrach, Misach, and Abednago

Ans. Threatned them first, but when they would not yeeld, he commanded them to be bound and cast into the burning fornace.

Qu. werethey destroyed by the fire?

Ans. No: their Gad in whom they trusted, sent an Angell vnto them, that preserued them, and burnt the Kings Officers, chap. 3.

Qu. what did this to the King?

A. Astonisht him, so that he bad them come forth.

Quest. when they came forth, was any thing about them perisht?

Ans. Not so much as an haire of their heads; nay, their garments retained not so much as any scent of the fire, chap. 3. 17

Qu. why was this miracle done?

A. As well to confirme the faith of his seruants, as to make the king confesse the God of heauen to be of power aboue his Idols.

Qu. Did the King make any such confession?

An

Ans. Yes, and ordained a Law, that whosoever blasphemed the God of *Sydrach, Mysach, and Abednago*, should be torne in pieces, ch. 29.

Chapter 4. to 8.

QUESTION.

How oft did the King dreame?

A. Twice.

Qu. What was his latter dreame?

Ans. A tree in the midst of the Earth, tall and spreading, so that the fowles of the ayre did build in it : the Beasts of the field were couered with the shadow, and all flesh fed of the fruit therof. Ther he beheld the VVatch-man, and an Angell descending from Heaven, that sayd, cut downe the tree, breake his branches, shake off his leaues, and scatter his fruite, that the Beasts may flye from vnder it, and the Birdes from off the branches : Neuerthelesse, leaue the stumpe of his roote in the earth, and binde it with a band of yron amongst the grasse, and let it bee wet with the dew of Heaven, and let his heart bee changed from man to beast, and let his portion be amongst the Beasts of the field,

Daniel.

field, till seven yeares be past over him,
chap. 4. 8. to 13.

Q. what was Daniels interpretation?

Ans. That the tree did represent the Kings person; the height, bredth, and fruitfulness thereof, his magnificence & pompe; the cutting of it downe, his disposition to live among the Beasts of the field for Seaven yeares, till hee did confesse the most High to beare rule over the Kingdomes of men, & to dispose of them according as he pleased.

Q. Why did God send this vision to the King?

A. To admonish him of his intollerable pride and blasphemy.

Q. was he converted at the interpretation thereof?

Ans. No, but continued still in his pride, till God draue him from his Kingdom.

Q. When was he restored?

An. At the end of seven yeares, when hee confessed his Sinne, and glorified God.

Q. what became of him afterward?

An. His Kingdom was augmented, and he dyed in peace, ch. 4. 33.

Q. Who succeeded him?

A. Euilmerodach, and then Balthazar.

Q. What did Balthazar?

An.

A. Made a feast to a thousand Princes, and dranke wine.

Q. At what time?

A. Euen when *Darius* had besieged the Cite.

Q. What Platch had he to drinke in?

Ans. The holy vessels of the Lord, which *Nabuchadnezar* beought from Ierusalem.

Q. Who dranke in them?

A. He, his Princes, Wiues, and Concubines.

Q. Was God displeased therewith?

A. Yes.

Q. How did he shew his displeasure?

A. By a hand writing vpon the wall.

Q. What was the writing?

Ans. God hath numbred thy Kingdome, and hath finished it. } *Mene.*

Thou art weighed in the Ballance, and found too light. } *Tekel.*

Thy Kingdome is diuided to the Medes and Persians. } *Peres.*

Q. Who read it?

A. Daniel.

Q. What was his reward?

Ans. A purple robe, a chaine of gold, and to bee made the third Ruler in the King-

Daniel.

Kingdome, ch. 5.

Quest. How long lived Belshazzar after this?

A. He was slayne that night.

Qu. Who succeeded him?

A. Darius.

Qu. How old was he when he took the Kingdome?

Ans. Threescore and two yeares old, chap. 5. 31.

Q. 1. What fauour found Daniel with Darius.

Ans. He made him one of three that commanded a hundred and twenty Gouernours, which were set ouer the whole Kingdome of Babylon, ch. 6. 2.

Qu. How did his fellow officers take it, that he being a stranger should bee equall with them in authority?

A. Enuyed him.

Qu. Was that all?

A. No: they laid a snare to entrap his life.

Qu. How was that?

Ans. They caused the King to make a decree and scale it, that whosoeuer did preferre any petition, either to God, or man, for thirty dayes (but to the King) should be cast into the Lyons den.

Qu. How did they know this would entrap Daniel.

Ans.

A. Because they knew that he was religious, and thrice euery day vsed to pray vnto his God.

Quest. Did Daniel (for this Decree) e-fraine from prayer?

A. No.

Qu. Why?

A. Because he knew it was better to disobey man, then God.

Qu. Where did his enemies espie him at prayer?

A. In the window of his house which opened toward Ierusalem.

Qu. Did they streight way attach him?

A. No: they told the King first.

Qu. How did he take it?

A. He was much grieued for Daniel.

Q. He might then haue pardoned him?

A. He could not because of the Law.

Qu. How then?

Ans. Daniel was attached and thrown into the Lyons den, and a stone put vpon the mouth of the Caue.

Qu. where was the King at that time?

Ans. In presence, and sealed the stone with his signet, that the Law might bee thoroughly executed.

Quest. what sayd the King to Daniel when he was let downe?

A. He comforted him.

Qu. How?

Daniel.

An. In these words: The God whom thou alwayes seruest, euen he will deliuer thee.

Qu. whither went the King?

Ans. To his Pallace.

Quest. How did he rest all night?

An. He could not sleepe, chap 6. 18.

Qu. what did he in the morning?

An. Rose early and came to the Caue.

Q. what said he when he came thither?

A. Cried aloud, and asked Daniel if his God had deliuered him.

Qu. what answered Daniel?

Ans. That God had sent an Angell and stopt the mouthes of the Lyons, ch. 6. 22.

Qu. was Daniel then taken vp?

A. Presently; and his accusers, their wiues, and Children, cast downe in his stead.

Qu. How did the Lyons vse them?

A. Tore them in peeces.

Quest. what did this miracle worke in Darius.

A. Two thinges: great ioy, & a publication of a decree.

Qu. what was the decree?

A. That all Nations should tremble and feare before the God of Daniel?

Quest. what was the first vision that Daniel had?

An.

A. The vision of the foure beasts.

Qu. *What is understood by that?*

A. The foure Monarchies before spoken of.

Qu. *Of the foure which was the first?*

A. The Romane Monarchy.

Qu. *Why?*

An. Because in it sprang vp the most persecutors of the Church of God, chap. 7. 25.

Chap. 8. to 12.

QUESTION.

What was Daniels second vision?

A. The Ramme with two hornes, and the Goate with one.

Qu. *What is understood by the Ramme with two hornes?*

A. Darius, and his two Kingdomes of the Medes and Persians.

Qu. *What understand you by the Goate with one horne?*

A. Alexander, sole King of Macedonia, that slew Darius, and became Monarch of the World.

Qu. *Who succceded Alexander?*

Answ. The Empire was diuided into Foure parts by Foure of his Princes: whereof,

Hosea.

wherof *Cassander* had *Macedonia*; *Seleucus* *Syria*, *Antigonus* *Asia* the lesse; and *Ptolomeus* *Aegypt*.

Qu. who succeeded *Seleucus*?

A. His Son *Antiochus*.

Qu. what was he?

A. A great persecutor of the Church,
chap. 8. 12.

Qu. How was he put downe?

A. By the hand of God.

Qu. Did *Daniel* see the end of their captivity?

A. Yes, and it was told in a vision how many yeares it should be from the building of the Temple to the comming of Christ.

Qu. How many yeares should that be?

Ans. 434. yeares.

HOSEA.

Chapter 1. to 6.

Question.

Vhen did *Hosea* prophesie?

A. In the dayes of *Vzziah*,
Jotham, *Ahaz*, and *Ezekiah*, Kings of Iu-
dah, and in the dayes of *Ieroboam* King
of Israel, chap. 1. 1.

Qu.

Qu. How long did he prophesie?

A. Seuentie yeares.

Qu. wherein stood his doctrine?

A. In alluring and deterring.

Qu. How did he allure the people?

Ans. By the sweetnesse of Gods promises.

Qu. what to doe?

A. To obey and loue him.

Qu. How did he deter them?

A. By threatning Gods plague to fall vpon them.

Qu. For what?

Ans. For their vicious and wicked liuing.

Qu. was Idolatry used in those daies?

A. Very much.

Qu. Where?

Ans. In the Synagogue and other places.

Qu. what doth the Prophet call the Synagogue?

An. Diblain: that is, rottennesse.

Qu. what doth he call the people?

Ans. Gomer: that is, corruption, the daughter of rottennesse.

Qu. why doth he use those termes?

Ans. To shew the filthinesse of their Idolatry, chap. i.

Qu. what is the fruit of corruption?

A. Lo-ammi: that is, not my people.

Qu.

Hosea.

Q. *What is understood by that?*

4. That so long as we delight in sinne we are not Gods people.

Q. *What is the fruit of sin?*

A. Destruction.

Q. *What causeth destruction?*

A. Want of knowledge, chap. 4. 6.

Q. *How cometh want of knowledge?*

A. By neglecting Gods Word.

Q. *What doe we fall into for want of knowledge?*

Ans. Into all manner of sins, as swearing, lying, killing, stealing, & whoring, chap. 4. 2. 3.

Q. *What is requisite for the preventing of these evils?*

A. Instruction.

Q. *From whom?*

A. From the learned.

Q. *What will the Lord doe to the Minister that is not able to instruct?*

A. Cast him off.

Q. *What to the people that being instructed doe not follow?*

A. The same, chap. 4. 6.

Chapter 6. to 14.

Question.

What is the fruit of affliction?

Ans. It causeth vs to seek to God

as the wounded to the Phyſitian.

Q. Will God be ready to receiue vs?

A. Yes, and to heale vs as he did hurt

vs.

Qu. How muſt we come to the Lord?

Anſw. With Obedience in heart towards him, and Loue towards our neighbours, chap. 6. 6.

Qu. How will he entertaine vs?

Anſw. He will be our God, and wee ſhall be his people, chap. 2. 23. He will be ioyned to vs, as the Bridegroom to his Bride, neuer to be ſeparated, ch. 2. 20

Qu. But if wee keepe a looſe, & come not at him, what will he doe?

Anſw. He will forſake vs, as we forſake him.

*Qu. For what doth the Prophet com-
plaine againſt the King?*

A. For ſurfeiting and exceſſe, ch. 7. 4.

Qu. For what againſt the people?

Anſ. For flattering their King in his wickedneſſe.

Qu. For what elſe?

Anſ. When they cryed, they did not cry to him, chap. 7. 4. When they ſought helpe, it was at the hands of men, chap. 7. 11.

Qu. How doth God deale with vs when we flie from him to the helpe of men?

A. Spreads a net before our feet, and in-

Hosea.

intangles vs in our owne deuices, chap. 7
12.

Qu. whither did Israel fly for helpe?

A. To Ægypt.

Qu. what found they there?

Ans. Nettles in their pleasant places,
and thornes in their Tabernacles, chap.
9. 6.

Qu. How were they plagued at home?

A. With famine and slaughter.

Qu. with famine, how?

Ans. The floure and the wine- presse
did not feed them, and the new wine fai-
led them, chap. 9. 2.

Qu. with slaughter, how?

Ans. Ephraim (saith the Lord) shall
bring forth his children to the murderer
chap. 9. 3. & 14. 15.

*Quest. what was the last of their pu-
nishments?*

A. No: Samaria the chiefe Citty of
Israel was destroyed, as the foame vpon
the water, chap. 10. 7. And the rest of the
Citties the sword fell vpon, and deuou-
red them, chap. 11. 6.

*Q. what became of the people that sur-
uined?*

An. They were led away into Assy-
ria, chap. 11. 5.

*Qu. How doth God expresse the ter-
ror of his iudgements against the wicked?*

An.

A. In comparing himselfe to a whirlwind, them to chaffe; himselfe to a Lyon and them to his prey; whom he will scatter and deuoure, ch. 13. 3. 1.

Qu. How did he expresse his fauour to the godly?

An. He will say to death, I will be thy death; and to the graue, I will be thy destruction, for their deliuerance, chap. 12. 14.

Qu. How doe the wicked measure the fauour of God?

A. By outward prosperity, ch. 12. 8.

Qu. How doe the Godly measure the fauour of God?

A. By inward graces.

Q. How might Samaria, & the whole kingdom of Israel, haue auoided their ruin

A. By hearkening to their Prophets that told them of it long before.

Q. Are not wee admonished in the like manner in these daies?

A. Yes.

Qu. By whom?

A. By Gods Preachers.

Q. What must we learne?

A. By the harmes that fell to Israel to auoide the like threatned to vs, if we forsake not our wickednesse.

IOEL.

QUESTION.

VV *Hat doth Ioel teach?*
A. Repentance.

Qu. How?

Answ. By telling Iudah of the great plague that was fallen yppon them for their finnes.

Qu. what was the plague?

A. Famine.

Qu. In what manner?

A. Their corne and fruit-trees were destroyed.

Q. How?

A. By Caterpillars, and other can-
krous wormes, ch. 1. 4.

Qu. what was the efficient cause of this plague?

A. Drunkenesse, and surfeiting, ch.
1. 5.

Qu. VVhat was the effect?

A. Men howled, and Cattell pined,
ch. 1. 10. 18.

*Qu. what is the meanes to avoid such
and the like plagues?*

A. Repentance and prayer, ch. 1. 14.

Qu.

Q. But Iudah not reformed by this plague, what other doth Ioel prophesie shall fall vpon them?

A. The sword.

Q. By whose practise?

A. The King of the Assyrians.

Q. What kinde of fellow doth he describe him to be?

An. One, before whose face should stand terrour, and behinde his backe destruction, chap. 2. 3. 6.

Qu. How doth hee teach vs to avoyde this plague?

Answ. By Repentance, likewise, and Prayer.

Q. what doth the Lord promise vs if wee doe repent?

Ans. For scarcety, abundance: I will send you Corne, and Wine, and Oyle, (saith the Lord) and you shall be satisfied, chap. 2. 19. and for warre, peace; I will remoue far from you your enemies, chap. 2. 10.

Qu. What doth he promise beside?

A. Increase of spirituall graces, and the confusion of them that were their enemies, ch. 3. 7. 8.

AMOS.

Question.

OF what birth was Amos?

A. A poore heardsmans son.

Qu. where was he borne?

A. At Tecoa, a poore Towne, 6. miles from Ierusalem.

Qu. In whose daies did he prophesie?

A. In the dayes of *Vzziah* King of Iuda, and *Ieroboam* King of Israel.

Qu. How doth he procure authority to his doctrine, considering hee was of so base a parentage?

A. By saying that his words are the words of God, chap. 3. 3.

Qu. Against whom doth he first prophesie?

A. Agaynst Damascus, the Philistims Tyre, the Idumeans, Ammonites, and Moabites.

Qu. what was his purpost in that?

A. To shew if God punished the sins of such as scarce had any knowledge of him, much more would hee afflict the Iewes whom he had from age to age nursed vp in his discipline.

Qu.

Qu. Against whom doth bee next prophesie?

A. Against the Kingdomes of Israel & Iuda.

Quest. What sins of theirs doth bee find out?

Ans. Cruelty, presumption, security, lack of pittie, hoording vp of corne, and couetousnesse.

Qu. How were they cruel?

Ans. They turned iudgement into worme wood; that is, in stead of equity they executed oppression, ch. 5. 7.

Q. What was their punishment for that sinne?

Ans. They should build houses and not dwell in them; and plant vineyards and not eat the Grapes thereof, chap. 5. 11.

Q. why?

A. Because the foundations were laid by the ruine of the poore.

Q. How were they presumptuous?

Ans. Notwithstanding Gods threatenings, they still thought themselves innocent.

Qu. How doth he reprove th at sin?

A. By asking a question.

Qu. What is the question?

Ans. Can a Trumpet be blowne in the City, and the people not be a fraid: that

is, can God by his Prophets cry out a-
gainst sin, and the people thinke ere is
no sinne, ch. 3.6.

Q. How were they secure?

Ans. They strecht themselves vpon
beds of Ivory, eate the Lambes of the
flocke, had musicke, dranke wine in boles,
but no man pittied the poore, chap. 6.4
5.6.

*Qu. What is the punishment of such
people?*

Ans. Their Feasts shall bee turned to
mourning, their songs to Lamentation,
and their ease vnto virest, ch. 8. 10. 12.

Qu. How were they covetous?

A. They swallowed vp the poore, ch.
4.

Qu. How was that?

Ans. By hoording vp things necessa-
ry for food & cloathing, & so procuring
a dearth, that they might sell deare euen
the very refuse of their Marchandize, and
make their great measure small, & their
weight little, ch. 8. 5. 6.

*Q. What hath the Lord sworne hee will
doe to such people?*

Ans. Hee hath sworne by the excel-
lence of Iacob, that he will neuer forget
any of their workes, chap. 8. 7. Though
they dig into hell, thence he will fetch
them: though they climbe vp to heauen,
from

from thence will he bring them; though they sinke into the bottome of the Sea, there will he commaund the Serpent to bite them: and though they goe into captiuitie, he will follow them with the Sword, and set his face agaynst them, there shall be no way for them to escape, chap. 9. 2. 3. 4.

O B A D I A H.

Question.

WHAT Sinne doth Obadiah complaine of?

A. The lacke of charity.

Q. In whom?

A. In brother towards brother.

Q. Who were they?

Ans. The Edomites agaynst the Israelites.

Q. How were they brothers?

A. The Edomites came of Esau, & the Israelites of Iacob?

Qu. What wrong did the Edomites to the Israelites?

A. Ioynd with their enemies, reioyced at their destruction, & holpe to beare away the spoyle, ch. 1. 11. 12. 13.

Jonah.

Qu. How did God punish them?

Ans. He made the house of *Iacob* a fire, and the house of *Ioseph* a flame, and set the *Edomites* between them, as stubble to be deuoured, ch. *I. 18.*

IONAH.

QUESTION.

VV *Hether was Ionah sent?*

A. To *Niniuch*, the chiefe City of the *Assyrians*.

Q. what to doe?

A. To preach.

Qu. Did he obey the Commandement of God

A. No: he broke it.

Q. How?

A. He went another way.

Qu. whether?

A. To *Tarshish*.

Q. VVhat moued him to doe so?

A. His owne reason.

Q. VVhy?

Ans. Because he thought if the *Iewes* repented not by his doctrine, much lesse would the *heathen*.

Qu. How did he for passage?

A. Hired a ship, and paid his fare.

Qu.

Q. When he was at sea, what hapned?

A. A tempest.

Q. Who caused that tempest?

A. God.

Q. To what end?

*Ans. To checke the disobedience of
Jonah.*

*Qu. What did Jonah during the
tempest?*

A. Sleepe.

Qu. What did the Mariners?

*A. Studied to finde the cause of this
disturbance.*

Qu. After what manner?

A. By casting of Lots.

Qu. To whom fell the Lot?

A. To Jonah.

*Quest. What did the Mariners with
Jonah?*

A. Threw him into the Sea.

Qu. Was he drowned?

*A. No, though his sinne deserued it,
yet God preserued him.*

Qu. How?

*An. He sent a Whale that swallowed
him.*

Qu. What followed?

*A. The tempest ceased, and the Mari-
ners glorified God.*

*Qu. But what did Jonah being in the
fishes belly?*

Jonah.

A. Though't vpon his sin, and cryed to the Lord.

Q. How did the Lord deliuer him?

A. Caused the Fish to cast him vp vpon the dry land.

Q. How long had he been in the Fishes belly?

A. Three dayes and three nights.

Q. And what followed then?

A. The Lord spake to *Jonah* the second time, and bad him arise and goe to *Niniueh*, and preach Repentance.

Q. Did he now obey?

A. Yes, and cryed in the streets. Yer forty dayes, and *Niniueh* shall bee ouerthrowne.

Qu. How did the peeple entertaine this doctrine?

A. With feare and trembling.

Qu. What did they?

Answ. Proclaimed a Fast from the greatest to the smallest, the King himselfe rose from his throne, cast off his robe, and put on sack-cloth, commaunding all his Subiects to doe the like, and that neither man nor beast should taste food, till they had cryed to the Lord for mercy.

Q. when the Lord saw their repentance what did he?

A. Turned away his wrath, and saved their Citty.

Qu. How did *Jonah* take their deliverance?

A. He was angry.

Qu. Why?

A. Because being a Prophet he should be found false of his word, and therefore began to upbraid God.

Q. In what manner?

A. O Lord (sayd he) was not this my saying when I was yet in my Countrey? That thou wast a gracious God, mercifull, and slow to anger, & repentedst thee of euill, for which cause I fled to *Tarshish*: Therefore I beseech thee take my life, rather then let me liue in infamy.

Qu. Whither went he then?

Ans. Out of the Citty, to see if after forty dayes the Lord would destroy the City.

Qu. On which side of the Citty sate he?

A. On the East side.

Q. How was he covered?

A. He built him a Booth.

Q. What did God cause to grow ouer him to shadow him?

A. A gourd.

Qu. What became of the Gourd?

A. The next morning a worme struck it, and it withered.

Qu.

Jonah.

Qu. Did Jonah suffer any inconvenience by that?

Ans. The Easterne wind and Sunne beames beate vppon *Jonahs* head, and made him faint, so that hee was grieved for losse of his ground.

Qu. What sayd the Lord to him then?

Ans. Hast thou pittie (said he) on the gourd, for which thou hast not laboured, nor made it grow, which came vp in a night and perished in a night; and wouldest thou not haue mee pittie Nininech, wherein there are Sixescore Thowland persons that cannot discern the right hand from the left, and also much cattle.

Q. What learne we by this?

A. That we must not measure the prouidence and mercy of God; after the square of our humane affections.

Q. What was the finall cause of sending Jonah to Nininech?

A. By the sodaine repentance of these Heathen people to reprove the obduracy and hardnesse of heart in his owne children, that many yeares were called vpon, and these but few daies.

MICAH.

MICAH.

Question.

What sins doth Micah, reprove?

A. The contempt of Gods word.

Quest. How did the Iewes contemne the word?

A. In forbidding the Prophets to prophesie.

Qu. What persons did he reprove?

A. The Princes.

Q. For what did he reprove them?

Ans. For selling iustice for mony, and eating the flesh of the people, slaying off their skinnies, breaking their bones, and chopping their flesh to pieces, Chapter 3. 1. 3.

Q. What is understood by that?

Ans. The pilling and poling of the Common wealth.

Q. Whom else doth he reprove?

A. The Prelates for their couetousnesse and Symony, chap. 3. 11.

Qu. And whom else?

A. The rich Marchant.

Qu. For what?

A. Because he is full of lies and deceit, chap. 6. 12.

Qu.

Nahum.

Q. what are the vertues he commended?

A. Silence and patience, chap. 7. 5. 6.

NAHV M.

Question.

What doth Nahum teach?

A. That it is dangerous to resolve to live in the feare of God, and fall from it agayne.

Qu. By whose example?

A. By example of the Niniuites.

Q. Did they so?

A. Yes, they quickly forgot the preaching of Ionah, & the mercy that God shewed them at that time, and turned againe to their former iniquity, for which Nahum prophesies their destruction.

Q. And wee they then destroyed?

A. Yes.

Q. By whom?

A. By the Caldeans.

HABAKKVK.

Question.

What did Habakkuk preach against?

A. The Pride and tyranny of the Cal.

Caldeans, that were puffed up with their spoiles and victories.

Qu. what doth he compare the men of this world unto?

A. To fishes.

Q. What is his reason?

A. Because as amongst fishes the great deuoure the small, so is it amongst men, chap. 1. 14.

Q. How loathsome is tyranny & pride?

A. So loathsome, that the very stones of the wall shall cry out agaynst it, ch. 2. 11

Q. what did he prophesie should bee the end of the Caldeans?

A. Ruine and destruction.

Q. By whom?

A. By the Medes and Persians, cha. 2. 8.

ZEPHANIAH.

Question.

When prophesied Zephaniah?

A. In the dayes of Iosiah King of Iudah.

Q. How did he terrifie the wicked?

Ans. By foretelling them of their vtter destruction, and carrying into captivity.

Q. How did he comfort the godly?

Ans.

Haggai.

A. By prophecying their returne, and happinesse, and the reuenge God would take vpon their enemies.

HAGGAI.

Question.

*W*hat are the three last Prophets?

A. Haggai, Zachary, Malachy.

Qu. when were these three sent?

A. After the seauenty yeares of captiuitie were expired.

Qu. For what cause?

A. To comfort the people, and to incourage them to hast the building of the Temple.

Quest. Were they slacke in that businesse then?

A. Yes, preferring their owne priuate gayne, in toyling for wealth, and building themselues faire houses, before the glory of God.

Qu. what was thereason?

Ans. They had no reason at all, yet as corrupt men that neuer want policy to excuse their vile disposition, they pretended the time was not yet come, chap.

J. 2.

Qu. who reproofed them?

Ans. God first, and Haggai afterward.

Qu.

Qu. How did God reprove them?

A. By sending a famine amongst them

Q. How did the Prophet reprove them?

A. By rebuking them, in these words:
Is it time for your selues to dwell in fied-
led houses, and not to build the house of
the Lord?

Qu. were they upon this conuerted?

A. Yes.

*Q. what was the signe of their repen-
tance?*

A. Feare before the Lord, ch. i. 12.

Q. How did the Lord comfort them?

Ans. Sent his Spirit vnto them,
faying, bring wood, and build this house,
and I will be fauourable vnto it, Chap.
i. 8.

*Qu. who were the chiefe of the people
in this worke?*

A. Zcrubbabel the sonne of Shealtiel,
and Iehoshuah the sonne of Iehosadak the
high Priest.

*Qu. what was the promise of God vnto
them?*

A. That although this house seemed
nothing like so sumptuous and beauti-
full as that which Salomon built; yet if
they would haue patience, the time
should come, that he would make it farre
more glorious.

Qu. How is that to be understood?

Ans.

Zachariah.

Answ. Not of the materiall Temple, built with wood and stone ; but of the spirituall, which should be erected by the comming of Christ, ch. 2. 10.

Q. what saith the Lord heere of their sacrifices ?

A. That they were vncleane.

Qu. How ?

A. Not in the things themselves, but because the persons that offered them were vncleane.

Qu. what learne we by that ?

A. Neither to offer prayer, nor thanksgiving to the Lord, but with a pure heart for the intent of the heart, and not the word of the mouth iustificieth.

ZACHARIAH.

Question.

Whose son was Zachariah ?

A. The sonne of Barachia ?

Q. Why was he sent ?

Answ. To instruct and comfort the people.

Q. How did he instruct them ?

A. That they should avoid the wickednesse of their Fathers.

Q. How did he comfort them ?

An.

Ans. By telling them God would bee mercifull vnto them, assist them in their worke, chap. 1. 16. Put backe their enemies Chap. 1. 13. Fill them with all plenty of graces, chap. 1. 17. Be a wall of fire about his Church, and a continuall light in the midst thereof, chap. 2. 5. And that Zerubbabel as he had begun, so shall he finish the Temple, against all hindrances whatsoever, chap. 4. 5.

Qu. If they did serue the Lord, vpon whom would he cast their affliction?

A. Vpon their Enemies.

Qu. How should their zeale to Gods service be manifested?

A. By their works, ch. 1. 3.

Qu. What should bee their best cloathing?

Ans. Not silkes, nor precious stones, but righteousness through Christ, chap. 3. 4.

Qu. What doth he prophesie of Christ?

Ans. That he should be both King and Priest, by the crownes that were set vpon the head of Iehoshua, chap. 6. 11.

Q. Why should those titles be attributed vnto him?

A. To signifie all power was giuen vnto him, spirituall, and temporall.

Q. In what sort was Christ promised to come?

Ans.

Malachie.

A. Humbly, and in great pouerty, riding vpon an Assie, chap. 9.

Qu. And why?

A. Because the Prophets had set forth his Kingdome without Maiesty & pompe: yet that his dominiō should stretch from Sea to Sea, ch. 9. 10.

Ans. In their grosse and earthly imaginations, hauing the eyes of their minds fixt vppon the transitory pompe of this world, and not vpon the true and spirituall glory of eternity.

Q. After the Iewes returne, and reedifying of the temple, were they at peace?

Ans. No, they had many afflictions and temptations for the triall of their patience, and approving of their faith, onely such as belieued had the peace of conscience.

MALACHIE.

Question.

V What is the first sin Malachie reproveth?

A. Obstinate hypocrisie.

Qu. wherein?

Ans. In that the Iewes were manifest
offen.

offenders, and yet seemed to iustifie themselves, ch. 1. 6.

Qu. If we make God our Father, what doth he require of vs?

A. Honour.

Qu. If we make him our Lord, what?

A. Feare, ch. 1. 6.

Q. What is the second sin Malachie reproveth?

Ans. Carelesnesse in the Priests, that thought any sacrifice was sufficient, and did not examine whether it were according to the Law or not, chap. 1. 8.

Q. What was required in the Priest?

An. A care in his heart to serue God aright, and his lips to be a treasure of knowledge, to instruct the people, chap. 2. 1. 7.

Qu. What is the third sin that the Prophet reproveth?

A. The marrying wiues of a strange religion.

Quest. What is the punishment of that sin?

Ans. The Lord will cut him off that doth so, ch. 2. 11. 12.

Qu. What is the fourth sin?

A. Breach of wedlocke, ch. 2. 14.

Qu. What is the fift?

Ans. Their distrust, saying, it was in vayne to serue God, seeing the proud prospe-

Malasbie.

prospered, and they were crost, chap.
3. 14. 15.

Q. From whence proceeded that sin?

Ans. From want of patience, and submitting to Gods pleasure: for if they saw not Gods helpe euer present to defend them, they would straight-way murmur which was a signe also of ingratitude.

Qu. How?

A. In that they forgot their former deliuerance.

Q. Who should bee the next Prophet to succeed them?

Ans. Iohn Baptist.

Qu. Wherein should his office consist?

A. In ioyning the people together in one vnity of faith, & pronouncing Gods iudgements against such as should refuse to receiue Christ, ch. 4. 5.

Qu. Who should be the last?

Ans. Christ Iesus; the true Son of righteousness; whose comfortable beames of mercy shine vpon our soules to eternall happinesse.

Amen.

The



The doctrine of the New T E S T A M E N T.

*Except wee abide in Christ, wee
can do no good thing, Ioh. 15. 16*

The INDVCTION.

Q U E S T I O N.

V V *Hat doth the New Testament
include?*

An. The Gospell.

Q. VVhat is the Gospell?

A. A message of glad tydings.

Q. what doth it principally contayne?

A. The history of Christ.

*Q. Vpon how many points stands the
History of Christ?*

A. Vpon five.

Q. which be they?

*Answ. Vpon his Birth, his Life, his
Death, his Resurrection, and Ascension.*

Qu.

The Induction.

Qu. what doth his Birth teach vs?

Ans. That hee is the day starre of mercy; risen to conduct vs out of the darkenesse of death, and giude our feete into the way of peace, Luk. i. ver. 7.8.

Qu. what doth his life teach vs?

Ans. All vertues requisite for a true Christian, hee beeing the way, the truth, and the life, Iohn 14.6.

Qu. what doth his death teach vs

Ans. That our death is paid, and the rigor of the law satisfied, due to vs for our sinne, wherein consisteth our full Redemption, Mat, 20.28. Gal. 4.5. Heb. 6.10.

Quest. what doth his Resurrection teach vs?

Ans. The conquest ouer death, sinne and hell, wherein standeth our Iustification, Rom. 4.

Qu. what doth his Ascention teach vs?

Ans. That our passage into paradise is by him onely made open, which before (through sinne) was shut vp against vs, to the intent that where hee is, wee also may be, Ioh. 14.13. & 12.26.

Qu. what doth Christ require of vs for all these Benefits?

Ans. Tow things.

Qu. which be they?

Ans.

A. Faith and obedience.

Qu. *What is faith?*

A. An assured believe of all his words and deeds.

Qu. *What is obedience?*

Ans. A constant endeavour to performe all that he hath commanded, Mat. 28. 20.

Qu. *How doth the Old and New Testament agree?*

Ans. In this, that they both teach to know one God, imbrace one faith, and erect one Church.

Q. *How doe they suffer?*

A. Foure manner of wayes.

Q. *Which be they?*

Ans. First, touching the publication: Secondly, their effect and fruit: thirdly, their ceremonies: and fourthly, their Teachers.

Qu. *How doe they differ touching their publication?*

A. The Law was published with terror, the Gospell with ioy.

Qu. *How doe they differ touching their fruit?*

Ans. The fruit of the Law is death, Deut. 27. 26. The fruit of the Gospell, life, Iohn. 17. 3.

Qu. *How touching their ceremonies?*

Ans. In the Law, their [Altar was
N made

The Induction.

made of stone: in the Gospell, our Altar is Christ Iesus; Heb. 13. 10. In the Law, they did sacrifice Calues: in the Gospell, our sacrifice must be the calues of our lips. Prayer and Thankesgiuing; Hebr. 13. 15. In the Law, they did circumcise the fore-skin: in the Gospell, we must circumcise and cut off the lewd affections of our hearts; Rom. 2. 29. In the Law, their Passecouer was a Lambe of the flock; Exod. 22. 4. in the Gospell, our Passecouer is the Lambe Christ Iesus, 1. Cor. 5. 7. In the Law, the Passecouer was but the shadow of the thing: in the Gospell, the Passecouer is the thing it selfe.

Qu. How did they differ touching their Teachers?

Answe. The publisher of the Law was man, *Moser*; the publisher of the Gospel God and Man, Christ. The Teachers of the Law fore-told the comming of Christ in the flesh, Esay. 7. 14. the Teachers of the Gospell fore-tell his comming in glory, Mat. 24. 30. 31. and 25. 31. The Teachers of the Law led forth the Children of God to Canaan, Iosh. 12. 6. the Teachers of the Gospell direct them to Heauen, Marth. 5. 3. 8. 10. They deliuered them from the hands of humane tyrants, Exod. 12. 31. Iudges. 16. 50.

Christ

Christ in the Gospel sets vs free from the hands of the spirituall tyrant, the diuell, 1. Cor. 15. 54.

Q. How many are the Writers of the Gospel?

A. Foure.

Q. Which be they?

A. Matibew, Marke, Luke, and Iohn?

Qu. Is the subiect of those holy Writers alike?

A. It is.

Qu. What Method shall we then use to draw particular points of doctrine from each of them, and not iterate any thing?

A. Diuide the whole History of Christ into foure parts, & euery part into foure branches.

Qu. Content: what are the foure branches I shall dispute with you upon, in the Gospel after Matthew?

Ans. These: Christ his birth, his Persecution, Baptisme, and Election of his Apostles.

Doctrine out of the Gospell
after MATTHEW.

QUESTION.

VVHAT was Matthew by profession?

A. A Publican.

Qu. What were the Publicans?

Ans. Those kind of Iewes which in the name of the Romanes did gather vp the taxes and tallages imposed vpon the people.

Q. How came he to be an Apostle?

Ans. Christ called him as he was sitting at the receipt of custome, who presently, notwithstanding the scandals and bad reports which the Iewes had giuen out of Christ, and that he himselfe was exceeding Rich, left all, and followed him.

Quest. What doth Matthew first set downe?

Ans. The coming of Christ into the world.

Qu. How is that?

A. Two manner of wayes.

Q. Which be they?

An.

A. Once in the flesh: many times in the spirit.

Qu. How comes he in the spirit?

Ans. Two manner of waies, by Grace to inspire vs, as when the spirit of God fell vpon the 70. Elders; Num. 11. 25. 26. And vpon the Apostles, Acts, 2. 3. 4. Or by Faith to assure vs, as S. Paul saith, the same spirit beareth witnesse with our spirit, that we are the children of God, Rō. 8. 25. 26.

Qu. By what example doe wee learne Christs comming in the spirit?

Ans. By the example of Gods appearance to Eliah.

Qu. How was that?

An. First, came a mighty winde, and tare the rockes, but God was not there: then rose an earth-quake, but god was not there: then came a fire, but God was not there: at last came a soft and still winde, and God was there, 1. Kings. 19. 15. 16.

Qu. Doth Christs Spirit after the same manner descend into vs?

An. Yes.

Qu. How?

Ans. First, there comes the breath of his threatning-voyce, to breake our stony hearts, then an Earth-quake, that is, a trembling at his Iudgements: thirdly,

Matthew.

a fire to try if we repent aright: last of all, a soft voyce of happy tydings, which is the Lambe of Christ Iesus.

Quest. How was his comming in the flesh?

Ans. He was conceived by the Holy Ghost, and borne of the Virgin Mary, Mat. 1. 18.

Qu. Is this all the times he shall come in the flesh?

Ans. No: he shall come at the latter day.

Qu. In what manner?

An. With power and great glory, ch. 24. 30.

Qu. What to doe?

Ans. To iudge the world with righteousness, and the people with equity; that is, to giue to euery one according to their deeds, Mat. 16. 27.

Qu. Why did Christ take upon him our flesh?

A. To satisfie for our finnes.

Qu. How?

Ans. In suffering vnderneath the iustice of GOD, what wee had deserved.

Qu. What was the first euill that Christ suffered?

An. Persecution.

Q. When?

An

A. As soone as he was borne.

Qu. By whom?

A. By Herod King of the Iewes.

Q. What learne we by that?

An. That a Christian life in this world from the day of our Birth, to the houre of our death, is nothing but crosses and afflictions.

Qu. How came Herod to be King?

An. He bought it of Caesar for a great summe of money.

Q. How did he behaue himselfe in the Kingdome?

Answ. Like a bloody Tyrant, he slew all that were of the Linage of King David, and burnt their Pedigrees, because he feared to be driuen from his seate and authority, by one which he heard should spring of that Family: and therefore likewise he slew his Sister, and her husband that was a Iew, and put to death his own sonne, which he had begot vpon a Iewish woman.

Q. How long was it ere hee could seate himselfe in the Kingdome?

Answ. Thirty yeares, continually making warre vpon the Iewes, so hardly did they endure the gouernement of a stranger.

Q. Why was Ierusalem troubled when newes was brought of the birth of a new

Matthew.

King, which was Christ, knowing they were wearie of the gouernment of Herod?

An. First, to flatter him, because they would seeme to bee affected as hee was, for he was greatly troubled, Matth. 2. 3. And secondly, because they feared there would arise a new occasion of bloudshed, by the contention of these two Kings.

Q. what was the end of Herods malice towards Christ?

An. As it is of all persecutors of Gods people, his owne ruyne: for Christ was deliuered from his rage, Mat 2. 13.

Qu. Did his rage so end?

Ans. No: when he saw himselfe mocked of the Wise-men that promised to bring him word where Christ was, hee most cruelly slaughtered all the young Children of Bethlehem and the Coasts thererabouts; thinking so to be sure of his destruction, Mat 3. 26.

Q. what doe we learne by the massacre of so many innocents, Christ onely reserued?

An. That tyranny may destroy the body of religion, but not the soule.

Q. Was thas no fault of the wise men to breake promise with Herod?

Ans. No: it is lawfull to breake promise in any thing, wherein the honour and seruice of God may be hindred.

Quest.

Q. How was Christ preserved?

A. By flight into Egypt.

Q. why did Christ being God, give place to the fury of Herod?

Ans. To shew that it is lawfull for vs to flye from persecution, and saue our liues, so it may be done without scandall to the Gospell, Mat. 10. 23.

Q. why did he fly into Egypt, rather then into any other Countrey?

Ans. For two causes: first, that the Scripture might be fulfilled, according to the Prophet Osea; *Out of Egypt haue I called my Sonne*; and secondly, to shew that he would forsake the Iewes for their ingratitude, and receiue the Gentiles.

Quest. Wherein consisted their ingratitude?

Ans. In stoning the Prophets & men of God, which were sent vnto them for their soules health, Mat. 23. 37.

Q. How doth Christ prophesie their ingratitude should be punished?

A. By threatening vpon them a spirituall and a corporall plague.

Q. what was their spirituall plague?

A. Famine of the word, and scarcety of Teachers.

Q. what was their corporall plague?

Ans. Ruine of their City, desolation of their Temple, & a generall dissipation

and scattering of their whole nation, at whose hand shall be required the blood of all the Saints, from *Abel* to *Zacharie*, the Sonne of *Barachia*, whom they slew between the Temple and the Altar.

Q. How many were the benefits of God bestowed upon the Iewes?

Ans. Innumerable, but these especially; he saued *Noah* from the flood; *Abraham* from the Caldeans; he brought them afterward out of *Aegypt* through the red Sea; he fed them in the Wilderness with meat from heauen, and water from the Rocke; forty yeares space their garments neuer waxed old; he led them dry ouer Iordan; he gaue them possession of one and thirty Kingdomes; he instructed them in his true seruice; he built them a Temple, he supplied them daily with Prophets to be their guides; and finally sent his onely begotten sonne amongst them, to be a Physit an both of their bodies and soules, whom they most cruelly put to death.

Q. Who did first make knowne the birth of Christ?

A. A starre, *Mat. 2. 2.*

Qu. How did the starre differ from other starres?

Ans. In three respects: first, as touching the place, being lower fixed then other

other starres: Secondly, as touching the motion, moving directly forward, and not circularly: and thirdly, as touching the time, it shone as well by day as by night.

Qu. To whom did the starre appeare?

Ans. To the wise-men of the East, to conduct them where Christ was borne.

Qu. What is signified by that starre?

Ans. The Spirit of God, which must illuminate our hearts, or we shall neuer find the way vnto Christ.

Qu. When the wise-men found Christ, what did they?

Ans. As men must doe when they haue once got a knowledge of him.

Qu. What is that?

Ans. Acknowledge our loue and seruice to him by our eternall oblations.

Qu. What was their oblations?

Ans. Gold, Frankincense and Myrrh: Gold, as he was a King; Frankincense, as he was a Priest; and Myrrh, as he was a Prophet, Mat. 2. 11.

Qu. But in stead of these three thinges, what doe we Christians learne to offer vnto him?

Ans. For Gold, purity of life; for Frankincense, prayer and thanksgiving; and for Myrrh, patience in aduersity.

Q. In the eleuenth Chapter of this Gospell;

Matthew.

pell, Christ saith, I thank thee Father that thou hast hid the knowledg of thy wil from the wise and prudent, and hast shewed it unto babes; yet here he saith, the wise-men came to worship him : what difference is there betwixt the wise-men he speaketh of there, and these mentioned here?

Ans. By the wise-men there, hee vnderstandeth such as arrogantly depend vpon their owne knowledge, and measure all things by humane reasons. By wise-men in this place hee vnderstands such wise-men as in things that belong to the honour of God, and our iustification, reiect the power and wisdom of man, and cleaue onely to the grace of God through Christ, and the sincerity of his word. In which sense they are also called babes, Mat 11. 25.

Qu. In professing of Christ what comfort haue we?

Ans. A three-fold comfort, first, we know hee is our Lord, and can, and will defend vs from all our enemies, Matth. 28. 18. 20. Secondly, he is our Teacher, and will instruct vs in all things necessary to saluation. And thirdly our spirituall Phyfition, to call vs vnto him, to comfort and heale our afflicted consciences, Mat. 11. 28.

Q. Where is the end of the Olde Testament,

ment, and beginning of the New?

Ans. In the Baptisme of Christ; for by that God doth as it were point vnto vs, and shew that he is the true Messias and Sauour of the world.

Qu. By what signe?

Ans. By the visible appearance of the Holy Ghost, and the voyce that was heard: This is my dearly beloued Sonne In whom I am well pleased, Mat. 3. 17.

Qu. How many things are required in Baptisme?

Ans. Three: the visible Elements, (which is Water) the Word, and a promise of Grace.

Qu. What was the difference between the Baptisme of Iohn, and the Baptisme of Christ?

Ans. Iohn did baptise with water to repentance; but Christ did baptise with fire; that is, by his holy Spirit, working in our hearts to the remission of sinnes.

Qu. Why is Iohn said to prepare the way of the Lord?

Ans. Because his doctrine was repentance; and no man can come vnto Christ except hee first confesse the damnable state he is in through sinne, and be hartily sorry for the same, faithfully belee-
uing

Matthew.

uing onely by the merits of Christ to be deliuered from thence.

Qu. whom did Christ first call to his service?

An. Poore Fishermen.

Q. what doe we learne by their calling?

A. Two things.

Qu. which be they?

Ans. First an example of charity in Christ, that of his tender mercy & grace chose such poore and simple men to bee the chiefe Pastors and Pillars of his Church. Secondly, an example of faith and obedience in them; who no sooner were called, but straight way left all they had, and followed Christ, Matth. 4.

22.

Qu. How did they follow him?

Ans. Not as many Christians now a dayes do, in outward shew and seeming holinesse, but with that resolution, that they willingly vnder-went pouertie, scorne, slander, and death it selfe, to shew themselves worthy schollers of so worthy a Master: Besides they were but once called vpon, and they came; but we are many times exclaimesd vpon, and yet we come not.

Qu. How led Christ his Disciples?

Ans. Two manner of waies, bodily & spiritually.

Qu.

Qu. How did he leade them bodily?

A. By iniuring his body to trauell by Sea, by Land, in City, field, mountaine, and valley, for the publishing of the Gospel, and worke of their saluation.

Qu. How did he leade them spiritually?

Ans. By manifesting vnto them great signes and arguments of humility, patience, loue, fortitude, and all other vertues of the minde: so that what he was, such he would haue them, and all that incist vpon his holy name to be.

Q. why did not Christ chuse his Disciples amongst the mighty, learned and rich men of the world?

Ans. Because the mighty stand vpon their reputation, the learned are obstinate in their opinions, and the rich enthralled with couetousnesse.

Q. was there none of this sort. came when Christ called him?

Ans. Yes, but they were but few: as of rich men *Zacheus* and *Matthew*: of Gentlemen, the Centurion, and *Ioseph* of Arimathea, and of the learned, *Nichodemus*, *Gamaliel*, and *Saul*.

Qu. Did these men leaue all and follow Christ?

A. They did.

Q. How then had Matthew a house to banquet Christ in afterward? Mat. 10. 9

Ans.

Matthew.

An. To forsake all, is vnderstood, not cleane to depart from all which they had, but to make no reckoning of their goods otherwise then might serue to the glory of God, and the reliefe of his poore distressed members.

Qu. Why doth Christ call his Apostles and Ministers the salt of the earth: Mat. 5. 13.

Ans. Because as the property of salt is to bite, purge, and preserue; so their doctrine ought to testifie, reprove, and instruct.

Quest. Why are they called the light of the world?

Ans. Because in doctrine and conuersation they must be as shining and glorious guides to the darke minds of the ignorant.

Qu. What is the end thereof?

An. The glory of God.

Qu. Is it not then enough for them to preach the Go'spell openly, and with boldnes of heart?

Ans. No: they must likewise bring forth fruits of good life by their deeds of charity, Mat 5. 16.

Qu. Into how many things consisteth the testimony of a good life?

A. In three.

Qu. Which be they?

An.

An. In holinesse, which belongeth to God; in righteousnesse, which belongeth to our neighbour; and in sobernesse, that belongeth to our selues.

Q. For how many causes are we bound to serve God?

An. For three causes; *Iure creationis*, because he created vs; *Iure redemptionis*, because he redeemed vs; & *Iure amoris*, because he loved vs.

Doctrine out of the Gospell

after M A R K E.

Question.

VV *What was Marke?*

An. A discipule of Peters, of whome hee had learned the Acts of Christ.

Qu. What are the branches to be handled in this Gospell?

An. The tempting of Christ, his fasting, prayer, and miracles.

Qu. When was Christ tempted?

An. As soone as he had receiued baptism; whereby we learne, that the spirit of God begins no sooner to worke, but it is as soone crost and overthwarted by the spirit of the diuell, ch. 1. 12.

Qu.

Marke.

Q. What is the difference betwene these two spirits?

Ans. The spirit of God is louing, gentle, meeke, not forcing, not threatening: the spirit of the Diuell is subtle, cruell, false, and full of terrour. Between these two spirits, the spirit of man is continually tossed; the one working to our salvation, the other to our damnation.

Qu. Who did tempt Christ?

A. Two sorts of creatures.

Qu. Which be they?

A. The Diuell and the Iewes.

Qu. From whence fetcheth the Diuell his arguments wherewith he tempteth?

Ans. From three things: either from the wit and reason of man, the customes of the world, or from the corruption and wresting of the scriptures, as in this place appeares.

Qu. What doth the Diuell vnto?

A. Sinne.

Q. What is the nature of sinne?

A. To destroy.

Qu. What followes sinne?

Ans. A two fold iudgement: the one inward, as torment of conscience, and decay of gifts: the other out-ward, as contempt and reproach of the world.

Qu. How many kindes of temptations are there?

An.

An. Two.

Qu. which be they?

An. Bad, which proceed from the diuell and his instrument s; & good which proceed from God.

Qu. How doth God use to tempt?

Ans. Two manner of wayes: by trials on the right hand, and by trials on the left.

Qu. How doth hee tempt vs by tryls on the right hand?

An. By offering vs temporall blessings as wealth, promotion, and such like: to see if wee will take hold of them iustly, or after an indirect and sinfull manner. Or, by bestowing vpon vs temporal blessings, to try if we will dispose of them according as he hath commaunded, and as his vpright Almners.

Qu. How doth he tempt vs by tryals on the left hand?

Ans. By suffering Heresies to rise vp amongst vs, to see if they can seduce vs: or by common corruption of manners, when many slanders, scandals, and iniuries are offered to proue our constancy, patience and loue.

How did the Iewes tempt Christ?

Ans. By friuolous questions to intrap his life, as whether it was lawfull to giue tribute to Caesar or not, ch. 12. 14.

Qu.

Q. What is our comfort in temptation?

Ans. That if we abide faithfull and constant, God at the last will send his Angels to deliuer vs, as he did vnto our Sauiour, ch. 1. 13.

Qu. Why doth God suffer vs to be tempted?

Ans. For fīue speciall reasons.

Qu. Which be they?

A. First, to try whether we be faithfull; secondly, to make vs seeke vnto him for helpe; thirdly, the better to manifest his power and loue in deliuering vs; Fourthly, to create in our hearts a thankfulness for our deliuerance; and fifthly, that we may be made like vnto our Sauiour Christ.

Qu. Is it in the diuels power to tempt vs when he pleuseth?

Ans. No, he cannot doe it, by the example where the vncleane spirit which Christ had cast out of the man in the Countrey of the Gadarens, could not enter so much as into the heard of Swine before he had asked leaue of Christ, ch. 5. 14.

Qu. What doth this inferre?

Ans. That we ought alwayes to pray that we be not led into euill temptation.

Q. After Christ was deliuered from the temptation of the deuill, what did he?

Ans.

Ans. As we ought to doe in the like case, more chearefully endeouored to performe the will of his Father.

Qu. What may we therefore liken the temptation of the diuell vnto?

Ans. A blow or wound, which dismaies not the good Christian, but rather stirs him vp more forcibly to withstand the assault of his enemy.

Qu. What opportunity did the diuell watch to tempt Christ?

An. When he was alone in the Wildernesse, and oppressed with long fasting.

Qu. How long had he fasted?

A. Forty daies and Forty nights.

Q. What company had he?

A. None but wilde Beasts.

Qu. What may we understand by the Wildernesse?

A. The world.

Wildernesse

Qu. What by the wilde beasts?

Ans. Inward and outward dangers thereof.

Qu. Inward dangers, of what?

Ans. Of ones owne rude and vntamed affections.

Qu. Outward dangers, of what?

A. Of the vanities whereby we continually fall.

Q. What is a good remedy against these dangers?

Ans.

Fasting

Marke.

Ans. Fasting, and not as some suppose forty dayes but so long as we live in the wilderness of the wicked world.

Q. What is fasting?

A. Sobriety of life.

Qu. How many kinds of fastings are there?

An. Two.

Q. Which be they?

An. Corporall, which is a refraining from meate; and spirituall, which is an abstaining from him.

Qu. When are we truly sayd to fast?

Ans. When we keep our eyes, from looking after vanities, our tongues from cursing, swearing, and euill speaking, our hearts from meditating mischief, our hands from practising vnlawfull actions, and our feet from treading in the way of scorers.

Q. What is the property of true fasting?

Ans. It must not be done for vaine-glory, but to mortifie the bodie, that it may be in subiection to the spirit; and to the intent we may haue the more prouision for the relieuing of the poore.

Qu. What are the effects that follow fasting?

Ans. Health, perfection of memory sharpnesse of wit, long life, and happinesse of soule.

Qu

Q. what is the opposite of fasting?

A. Intemperance.

Qu. what is intemperance?

Ans. An overflowing of voluptuousnesse against reason, and the health of the soule, seeking no other contentation but the delight of the senses.

Q. what are the effects that follow it?

Ans. Disorder, impudency, vnseemlinesse, negligence, imbecillity of bodie, and destruction of soule.

Q. wherein consists intemperance?

A. In sumptuous feasting.

Q. Is it not tollerable for Christians to feast?

Ans. Yes, if it be done with moderation and thankes-giving, as it appears by the example of Matthew, who feasted our Sauour Christ, chap. 9. 13.

Q. whom must we feast?

Ans. Not our rich neighbours, lest they bid vs agayne, and so recompence be made; but the poore, maimed, lame, and blinde, and God shall reward vs at the resurrection of the iust, Luke 14. 12.

13.

Qu. May not a man both feast & fast at one instant?

Ans. Yes, so in the middest of his delicacies hee bee able to temper his affections.

Qu

Repentance Marke.

Qu. What must bee ioyned to fasting to make it acceptable?

A. Repentance and prayer.

Q. What is repentance?

Ans. A hearty sorrow for sin with a firme resolution neuer to offend againe: so that it is not enough to be grieved for our sinne, except we likewise amend.

Qu. Give an instance?

A. It is our Saviours words; Repent and amend, for the Kingdome of God is at hand.

Q. What goes before Repentance?

A. Admonition.

Q. What followeth?

A. Forgiuenesse.

Qu. Who hath the power to forgive?

A. Christ the Son of God, ch. 2. 10.

Q. When hath he power to forgive?

Ans. Whensoever we call vpon him by faith, as by the example of the blinde man, ch. 10.

Qu. What doth this readinesse to forgive infer?

A. Imitation in vs to doe the like one for another.

Qu. Why?

Ans. Because except wee forgive one another, we shall not be forgiven of our Father which is in Heaven, ch. 11. 26.

Qu

Q. How many circumstances as touching our selves are to be considered in pardoning offences?

A. Sixe.

Q. which be they?

Ans. First, who it is that must forgive; every one, as well the King as the subiect. Secondly, what is to be forgiven; not onely slight offences, but capitall wrongs, whether sudden or premeditate. Thirdly, whom they be we must forgive; namely, our Christian brother. Fourthly, how often, not seaven times only, but seauenty times seauen. Fifthly, in what sort: not fainedly, but from the heart. Sixtly, when; not at the Altar onely; and when we pray, but at all times when our brother shall seeme to offend.

Qu. In how many points consisteth forgiveness?

Ans. Infoure.

Q. which be they?

Ans. *Comnuere*, to wincke at our brothers offence, *condonare*, to pardon the quality of the offence; *remittere*, to withhold the punishment; and *indulgere*, to take into fauour againe.

Qu. But if the offence be such as wee must needs reprove our brother, how must it be done?

Popper. Marke.

A. Mildely, louingly, secretly, and guiltlesse our selues of what we reprocue him for, freely and without feare, vppon a true and iust occasion, and at a fit time,

Qu. To what may we compare him that is great reprehender of others, and neuer lookes vnto his owne infirmities?

A. To five things.

Qu. Which be they?

Ans. To the Lampe in the Temple, which giueth light to the Priest, and consumeth it selfe. Secondly, to the eye, that seeth all things, but sees not it selfe. Thirdly, to *Noahs* workemen, that built an Arke to saue *Noah*, and were drowned themselues. Fourthly, to such a one as cloathes euery one, and goes naked himselfe. Fiftly, to *Esau*, that was a Forrester, and liued alwayes abroad, and therefore did loose the blessing at home.

Qu. What is the gate that opens to forgiveness before God?

A. Prayer.

Qu. What is Prayer?

A. A calling vpon God in the time of trouble.

Qu. How many sorts of Prayer are there?

Ans. Two, mentall, consisting in the heart,

heart, without utterance from the tongue; and vocall conceiued in the heart, and pronounced by the tongue.

Qu. How many are the speciall properties of Prayer?

A. Foure.

Q. Which be they?

An. It must be secret, without ostentation; zealous without doubting to obtaine; briefe, without much babling; and constant, without intermission, Chap. II. 24.

Qu. How many reasons are there to proue the goodnesse of Prayer?

An. Sixe.

Qu. Which be they?

Ans. First, it is full of ioy, for in the company of God there is nothing but ioy. Secondly, God hath built an house and appoynted a day for it. Thirdly, it maketh vs like the Angels in Heauen. Fourthly, it is an incense in the nostrils of God. Fifthly, it doth more good then Almes-deeds, for by our Almes we helpe but few, but by Prayer we may profit thousands. Sixtly, it is a victorious thing, for it ouercommeth God, which ouercommeth all things.

Qu. When must we pray?

A. At all times.

Q. Why?

Marke.

Ans. Because we know not when the Lord will call vs to iudgement, Chap. 13. 33.

Qu. What is an enemy to prayer?

A. Drowfinesse, and therefore our Sauiour hath sayd; *watch and pray?*

Qu. How must our minds bee disposed when we pray?

A. To be in charity with all.

Qu. What may encourage vs to pray?

An. The faithfull promise of the Lord, that he will heare vs : Aske, and yee shall haue; knock, and it shall be opened vnto you.

Q. How was prayer effectuell in Christ?

*Mira-
cles.* *Ans.* By prayer he wrought some of his Miracles, as appeareth, chap. 9. 25.

Qu. What is a Miracle?

A. An act exceeding the course of nature.

Q. Why was it requisite that God should make Miracles?

Ans. To proue himselfe both God and Man, and consequently the true Messias and Sauiour of the world.

Qu. To saue, how many waies may it be vnderstood?

Ans. Two manner of waies : first, in preseruing & giuing temporall blessings to all: & secondly: in redeeming of some, by giuing eternall happines to the Elect.

Qu

Qu. what are the miracles of Christ?

Ans. Giuing sight to the blinde, strength to the lame, health to the sick, walking vpon the waters, and raising of the dead, &c.

Qu. In this respect what is Christ called?

Ans. A Physitian.

Quest. How doth he differ from other Physitians?

n. He wrought by his owne power, hee looked not for reward, and hee scorned not to handle and touch his sick Patients, notwithstanding the contagion of their diseases.

Doctrine out of the Gospell after L V K E.

Question.

V V Hat was Luke?

A. A Physitian of Antioch, and a Companion with Paul in his tra-uailes.

Qu. Did he write the Gospell as an eye-witnesse of the same?

Ans. No, but as he had heard from Paul and others.

Qu. What are the points from whence we must derive our argumentation in this Gospel?

Ans. The Preaching of Christ, the Slanders which he suffered for the same, his apprehension and examination.

Q. When began Christ to preach?

Ans. At twelue yeares old, when his Parents found him disputing with the Doctors in the Temple, ch. 2. 46.

Qu. How shall we know a Preacher?

A. By his fruits.

Q. Which be they?

Ans. His doctrine, if it be for God, & his conuersation if it be according to his doctrine.

Qu. How many things are required in a Preacher?

Ans. Sixe things: to preach, to exhort to pray, to prayse, to reprove, and to encourage.

Q. What is it to exhort?

Ans. To remember the hearers of the Word, what they haue heard: and to be serious with them not to forget that which they haue learned, but to bring forth fruits of a good life.

Q. What are the fruits of a good life?

An. Deeds of charity, done to the honour of God, and good of our neighbor.

Q. To what end are they auailable?

An.

A. To shew how neare, or how farre off we are from Christ, for he that finds by the disposition of his heart, that he willeth well to all men, not onely his friends, but his enemies, hath a sure testimonie that God doth dwell in him: whereas contrariwise, he that feeleth not the heate of charity in his heart, may thinke assuredly God is farre from him.

Qu. *Are we iustificed then by works?*

A. Yes, before men, but by faith before God.

Q. *What is it to pray?*

Ans. To desire of God to open the hearts of the hearers, that they may be edified by their hearing.

Qu. *What is it to praise?*

Ans. To giue God thanks for them when they are seene to profit.

Qu. *What is it to reprove?*

A. To inueigh against their sins, laying before them the iudgements of God.

Q. *What is it to encourage?*

A. To giue boldnesse to the penitent, assuring them of mercy.

Qu. *What is required in the hearers?*

Ans. Five things: first diligent attention, not to haue their mindes carryed away in time of Preaching through vanities; Secondly, meditation to ruminate vppon such good lessons as they

haue heard; thirdly, application to expresse it in the manner of their life: fourthly, prayer for the continuance of GODS Spirit vpon their Teachers, & fifthly, thank-giuing for the light of the Gospell.

Quest. *After what method doth Christ teach?*

Ans. Sometimes by Parables and Similitudes, and sometimes more plainly and familiarly.

Qu. *why did he teach by Parables?*

Ans. Because the vnbeleeuing Iewes might heare and not vnderstand, chap. 8. 10.

Qu. *what is a Parable?*

Ans. A discourse contayning one thing in words, and another in sence.

Q. *what vices doth Christ reprove?*

Ans. All.

Qu. *How doth he reprove ambition?*

A. By saying to the Apostles, He that seemeth least among you, the same shall be greater, chap. 9. 48.

Q. *How Pride?*

Ans. Hee that exalteth himselfe shall be brought low, and hee that humbleth himselfe shall be exalted, chap. 13. 14.

Qu. *How reuenge?*

Ans. When Iames and Iohn saw the Samaritans would not receiue Christ, they

Reprove

they willed him to call for fire from heauen to consume them: but CHRIST rebuked them, saying; Ye wot not of what spirit ye are: I come not to destroy, but to saue, chap. 9. 55. 56.

Qu. How inconstancy, or falling from the truth?

Ans. No man hauing put his hand to the plough, and looking backe, is apt for the Kingdome of God, ch. 9. 62.

Qu. How neglecting the word when it is preached, and not bringing forth fruits of repentance?

Ans. It shall be easier for Tyre and Sydon in the day of iudgement, then for such men, ch. 10. 14.

Qu. How worldy carefullnesse?

Ans. By the Parable of the rich man, that built his Barnes wide, and laid vpp goods for many yeares, and sayd to his Soule: Now take thy rest; when presently God pronounced vnto him; Thou foole, this night shall thy soule be taken from thee, ch. 12. 16. 20.

Q. How else?

Ans. By the example of the Rauens and Lillies of the field, which neyther sow nor reape, yet God feeds them: and the Lillies are cloathed with greater royalty, then Salomon, Chapter, 12. verse. 24. 27.

Luke.

Qu. By what reason did Christ confute the folly of worldly minded men?

An. By an argument *à minore ad maius*: by saying, Which of you by taking thought, can adde to his stature one cubite? If ye be not able to doe the lesse, how will ye performe the greater? chap. 12. 25. 26.

Qu. What then must be our care?

An. Not for trash of this world, but to lay vp treasure in heauen, where neither thiese approacheth, nor rust can corrupt, chap. 12. 33.

Q. How reproveth Christ rash iudgment as when we doe condemne such vpon whom God executeth his iudgments to be greater sinner then we our selues are?

A. By telling vs, that except we repent we shall all likewise perish, ch. 13. 3.

Qu. Why?

A. Because whosoeuer hath deserued worst, we (if God should enter into iudgment with vs) haue deserued as bad as they.

Qu. How doth he reprove the trust in our owne merits?

Ans. By saying, when we haue done all that we can, we are still vnprofitable seruants; because wee can doe nothing but that which is our duty to doe, Chap. 17. 10.

Qu.

Qu. whom doth Christ pronounce blessed?

A. The peace-maker; the poore in spirit; the sorrowfull, for they shall reioice; the persecuted, for great shall be their reward in heauen, Mat. 5.

Q. wherein doth blessednesse consist?

A. Not in honour; for then Pharaoh had beene blessed: nor in wit, for then Achitophel had beene blessed: nor in wealth, for then Achab had been blessed: but in the feare of the Lord.

Q. How is this feare preserved? *fear*

A. By hauing a care to the commandements.

Q. wherein consisteth this performance of the Commandements?

A. Not onely in brideling the hands, but in restrayning the affections of the heart; as it is not enough to refraine from the shedding of blood, but from the thought thereof.

Qu. st. How doth Christ threaten the cruell?

A. He that in anger calleth his Brother foole, shall be in danger of hell-fire, Mat. 5. 22.

Qu. To what a strict reckoning will he call the lasciuious?

An. Whosoever looketh on a woman, to lust after her hath (saith he) committed

red.

Swear

Luke.

red adultery already with her in his hart
Mat. 5. 28.

Qu. Is it lawfull for a man to put away his wife?

An. No, except it be for fornication
Mat. 5. 32.

Q. What oaths must we use in our private communication?

An. Yea, yea, and nay, nay, for whatsoever is more then that, commeth of evil.

Qu. By what may we sweare?

Ans. Neither by heaven for it is the throne of God; nor by earth, because it is his footstool.

Qu. May we not sweare at all?

Ans. Yes, before a Magistrate, for the confirmation of a truth, but not otherwise.

Qu. What is an oath?

An. A calling of God to witnesse, that what we sweare is true, or to bee reuenged on vs if we lye.

Qu. May we that are humane creatures be reuenged one upon another?

A. No.

Qu. Why?

Ans. Because Christ hath sayd, blesse them that curse you: doe good to them that hate you, chap. 6. 28.

Peering

Qu.

Qu. By what reason doth Christ binde vs hereunto?

Ans. By an arguement taken from the nature of God, who is so gracious and louing vnto man-kind, as he maketh the Sunne to rise, and the raine to fall vpon the iust and the vniust, Mat. 5.45.

Qu. who is iust?

Ans. Not any man: for he that saith he hath no sinne is a liar, and there is no truth in him.

Q. How many sorts of sinners are there?

Ans. Three.

Qu. which be they? *Sinners*

Ans. The first are such as are of a reprobate sense, neither fearing God nor man, as *Pharaob, Iudas, &c.* The second are such as before God are very impious, yet to themselves and the World would seeme righteous: and of this sort are the Pharisees and Hypocrites. The third is of those that in the sight of God and the world are sinners, but because they acknowledge their finnes, and are displeased with themselves for the same, praying vnto God for his grace, therefore are of him reputed righteous, as *Mary Magdalene, Zaccheus, and the Thiefe* vpon the Crosse.

Qu. What is a speciall note to know a repentant sinner by?

Ans.

Serbank Luke.

A. Vigilance, that when the Lord cometh, hee bee not found an vnprofitable seruant

Q. *who are called profitable seruants?*

A. Such, as with care, performe the will of their Master.

Q. *who are called vnprofitable Seruants?*

A. First, such as are Magistrates, and abuse their authority to the hurt of such as are vnder them: Secondly, such as are vnder the degree of Subiects, and neglect their calling, or depraue it by their wicked practises: Thirdly, rich men, that helpe not the necessities of the poore: Fourthly, the wise and learned that suffer the ignorant to goe astray for want of their good counsell and instruction.

Q. *For all these good instructions which Christ gaue vnto the Iewes, how did they reward him?*

A. VVith slander and reproach, saying, that he did blaspheme, and cast forth diuels by the name of Belzebub the prince of diuels, ch. 5. 11. & 11. 15.

Q. *what is blasphemy?*

A. To detract from the power of the Holy Ghost.

Q. *was it sufficient to allay the malice of the Iewes, to say Christ was a blasphemer?*

Blasphemy

An.

A. No, the condition of enuious men is such, as when they haue done what disgrace they can in words, they practise deeds, for the ouerthrow of them they hate.

Qu. How did they practise Christs ouerthrow?

A. By hiring Iudas to betray him vn-to them?

Qu. what doe we learne by this, that amongst the twelue one was a traitor?

A. That euen amongst the smallest number of Gods Elect, there the diuell hath his instruments.

Q. For what did Iudas betray his Master?

Ans. For money, as many doe their foules, chap. 22.6.

Q. what was the last memorable thing that Christ did before his betraying?

A. The institution of the Sacrament of his body and bloud.

Qu. Of how many things doth this Sacrament consist?

A. Gftwo.

Sacrament

Q. Which be they?

Ans. The visible substance which is bread and wine; and the inuifible grace which is redemption by his death, to all that receiue this Sacrament worthily.

Qu. How many things are required for the

Luke.

the worthy receiuing thereof?

A. Foure.

Qu. which be they?

Ans. Knowledge, to discerne a difference betwixt this holy Ordinance and other Ceremonies: Faith to beleue that Christ dyed for vs : Repentance to be sorry for our sinnes: and Charity to forgiue our brethren.

Qu. Is it not enough then to remember Christ by Meditation, reading, & hearing?

An. No: except we doe likewise actually receiue his body and bloud in the Sacrament.

Qu. what two things did Christ vse in offering his body vpon the Crosse?

A. A breaking of his body, & a drawing forth of his bloud.

Qu. what must our breaking be?

A. A contrition of heart for our sins, and breaking of bread in the way of Charity.

Qu. what must our pouring forth be?

Teares *A.* Teares of repentance, and teares of compassion.

Qu. How doe we receiue Christ in the Sacrament?

A. Spiritually.

Q. what place must we prepare for him?

Ans. An vpper roome in the bosome, an inward roome in the heart, a large roome.

roome to receiue his retinue, a fayre roome hung with the tapistry of righteousness, a sweet roome deckt with the flowers of loue, a conuenient roome with a chimney and a bed, that is, the fire of zeale, and bed of peace.

Q. what must be his dyet?

An. Prayer and Thank giuing.

Q. who his attendants?

A. Faith, Hope, and Charity.

Q. How shall a man know whether hee hath receiued Christ or not?

Ans. If hee find that he doth not onely heare his Word, but brings forth the fruits of good doctrine: and therefore a good Christian is compared vnto a Tree.

Quest. why?

An. Because hee hath a roote, which is Hope, a heart which is faith, a barke which is Charity, branches which are spirituall vertues, greene leaues, which are good words, and fruit which is good workes.

Quest. How was Christ apprehended?

An. With bils and stauces.

Qu. How did they vse him:

An. Buffeted, and set a Crowne of thornes vpon his head.

Quest. whither did they bring him to be examined?

An.

Magistrates / Luke.

A. To the High Priest first, then to Pilate, and afterward to Herod.

Qu. What were these men?

Answ. Chiefe Magistrates, but very wicked.

Q. What are godly Magistrates called?

A. Gods.

Qu. Why?

An. Because they execute the iudgement of God vpon the offenders.

Qu. What was a note of a bad Magistrate in Pilate?

Answ. This, that although he knew Christ to bee innocent, yet because of the opinion of the people, rather then he would purchase their displeasure, he deliuered him ouer to their will, Chap. 25. 27.

Q. Vpon what occasion is the friendship of the wicked oftentimes renewed?

An. Vpon the disgrace and downefall of the Godly, - as appeares by Herod & Pilate, who hauing been long enemies, were now reconciled together vpon the apprehension of Christ.

Doctrine

Doctrine out of the Gospell
after I O H N.

QUESTION.

What was Iohn.

A. An Apostle, and the entirely beloved of Christ, chap. 13. 23.

Q. How did he write the Gospell?

A. As both an eye-witnesse, and an eare witnesse of that which Christ had said and done.

Qu. What followes in this place to be handled?

Ans. These foure branches; the conviction of Christ, his execution, resurrection, and ascension.

Qu. Were not the Iewes satisfied with the imprisonment of Christ?

A. No, they thought likewise to put him to death.

Qu. Why did they pursue him with such hatred, hauing done so many good deeds among them?

An. Vppon the same reason that vice pursues vertue, iniquity, godlinesse, falsehood truth, and darkenes light.

Q. How were they blinded?

An.

John.

A. By rage of their owne affections.

Q. *what are their affections like?*

Ans. Like whirle-winds, when they haue once gotten the vpper hand ouer reason, as appeareth by the Iewes, that would heare nothing, but cryed, Crucifie him, Crucifie him, chap. 19. 15.

Qu. *what did they obiekt against him?*

Ans. That he did seduce the people; blasphemie, was not *Cæsars* friend, and worse then *Barrabas* a thiefe.

Qu. *How did they say hee seduced the people?*

Ans. By false doctrine, in not attributing righteousness to the Law, chap. 5. 24.

Qu. *How blasphemie?*

An. In calling himselfe the Sonne of God, chap. 10. 33.

Qu. *How not to be Cæsars friend?*

An. In making himselfe a King, chap. 19. 12.

Qu. *How worse then Barrabas?*

Ans. In that they thought a blasphemer worse then a thiefe.

Qu. *what kind of thiefe was Barrabas?*

Ans. One that by insurrection sought to robbe the peoples heart of obedience, which is a kind of spirituall theft.

Q. *How many sorts of theenes are there?*

An.

An. Three.

Qu. *which be they?*

Ans. First, such as corrupt the minds of others by their lewd examples, Hypocrites, slanderers, and detractors of good mens vertues. Secondly, such as teach lyes, whereby the Soules of the hearers are robbed of eternall blisse. Thirdly, such as attribute vnto themselves the benefit of health, wealth, or liberty, and so depriue God of his glory.

Q. *How many kinds of corporall theenes are there?*

A. Two.

Corporat theenes

Qu. *which be they?*

A. Domesticall and Forreine.

Quest, *Whom call you domesticall theenes?*

Ans. Such as purloine from their Master, Parents, Husbands, Wiues, or friends; or negligently suffer them to incurre any losse or detriment which they might prevent.

Qu. *Whom call you forreine theenes?*

Ans. All such as rob their neighbours, either by false weights, and measures, bad wares, or subtill practises: all Lawyers, that make good causes bad, or bad good: all debtors that neuer thinke to pay, and all Creditors that triumph ouer the Bodies of their poore debtors,
by

Iohn.

by imprisonment, or any other kinde of oppression.

Qu. How did Christ confute the objections of the Iewes?

An. First, by saying he was the Way, the Truth, and the faithfull Shepheard, and therefore did not seduce the people, chap. 14. 6. & 10. 11.

Qu. How secondly?

Ans. By saying; what did he, he did by the inspiration of the Holy Ghost, and power of God the Father; and therefore did not blaspheme, chap. 1. 23. and 10. 30.

Qu. How thirdly?

An. By protesting openly, that what was due to *Cesar* ought to be giuen vnto *Cesar*, and therefore was not enemy to *Cesar*.

Qu. How fourthly?

Ans. By shewing he came to enrich them all with the treasure of happy life, and therefore was no theefe, like *Barabbas*.

Q. were they not satisfied with this?

Ans. No; though *Pilate* the chiefe Magistrate, before whom he was indited did certifie them from the iudgement-seat, that he found no fault in him, chap. 18. 28.

Qu. why did not Pilate set him free?

An.

Ans. Because he respected more the displeasure of the people, then the discharge of his owne conscience, wherein he shewed himselfe a bad Magistrate.

Q. *What are the markes of a good Magistrate?*

A. Wisedome, valour, impartiality, not to be humorous, not to be couetous, nor cruell.

Qu. *When is he wise?*

A. When hee discerneth rightly betweene fallshood and truth?

Qu. *When valiant?*

A. When he feares not to execute the renour of the Law.

Qu. *When impartiall?*

An. When he neither respecteth the rich for their authority, nor disdaines the poore for their basenesse and inferiority.

Qu. *When is he without humour?*

A. When he executeth iustice for the loue of vertue, and not for hate, enuy, or a malicious stomacke agaynst the partie called in question.

Qu. *When is he not couetous?*

A. When he doth not buy nor sell iustice for reward or bribes.

Qu. *What is iustice?*

A. The square of life, attributing to eue-

Iustice

John.

every man that which is due.

Qu. what is iniustice?

Answ. The disorder of life, with-holding from men the iust measure of their deserts.

Qu. when is a Magistrate cruell?

Answ. When he is wholly set vpon severity, without any thought of pittie or compassion.

Quest. Was Pilate altogether without compassion when hee gave iudgement vpon Christ?

Answ. No, he had a kind of compassion, but it was counterfeit, and therefore though hee would wash his hands neuer so often, he cannot cleare himselfe from the guilt of innocent blood.

Quest. How many sorts of cruelty are there?

An. Three.

Q. which be they?

Answ. The first is of such as procure it, who neuerthelesse will not execute it themselves, and that was the cruelty of the Iewes, the Second is such as deuise not themselves to bee cruell, but when the Sword is put into their hands, or the meanes giuen vnto them, do not spare forth-with to execute it with all immanity and bruishnesse of heart; and this is the cruelty of Tyrants and wicked

ked men put in authority : The third is, of such as neglect their duty towards them that are in danger, necessity, or tribulation, whom they both ought and might saue and helpe if they would: and such was the cruelty of *Pilate*, and is the cruelty of all such as see the innocent and guiltlesse wronged, and will not help and succour them.

Qu. How many waies may wee helpe the distressed?

A. Five manner of wayes.

Qu. Which be they?

An. Either in person; when we trauell and labour for their deliuerance: or with our goods in relieuing their want; or with our good words to comfort them or with our Counsell to direct them; or with our power quite to deliuer them.

Qu. Had Christ any such friends?

A. No: nor did he need them; because he could haue deliuered himselfe if it had pleased him.

Qu. where were his Apostles?

A. Fled from him.

Q. Peter boasted he would die for him, and did he now forsake him in this extremity?

A. He did not onely forsake him, but he flatly forswore he knew him.

Qu. How often?

An. Three times, the same night that Christ was apprehended, chap. 18.

Q. what learne we by this?

Answ. The inconstancy of flesh and blood, and the ficklenesse of worldly friends.

Qu. What became of Iudas that betrayed him?

A. As of a pernicious conspirator.

Q. How was that?

A. He hanged himselfe.

Q. who gave him that iudgement?

A. His owne guilty conscience.

Qu. How many offices of torment doth a guilty conscience include?

A. Foure.

Q. which be they?

A. Of an Accuser, a Iuror, a Iudge, and an Executioner.

Q. How of an Accuser?

A. In laying our sins to our charge, Rom. 2. 15.

Qu. How of a Iuror?

A. By giuing in euidence against vs.

Qu. How of a iudge?

A. In condemning vs.

Q. How of an Executioner?

An. By inflicting deserved punishment.

Qu. What is it to have a guilty conscience?

A. To live in continuall torment and hell of minde.

Qu. What was the manner of Christs execution?

A. The death of the Crosse.

Qu. What extremitie did he suffer before he was nayled upon the Crosse?

An. Hee sweate water and bloud, was falsly accused, buffeted, spit vpon, scourged, reuiled, crowned with thornes, and his garments parted before his face.

Qu. What extremity did hee endure upon the Crosse?

Ans. His hands and feet were nayled, his side pierced with a speare, he dranke vinegar and gall, was forsaken of God, and reiected of the world.

Qu. For whom did he suffer all these torments?

A. Not for any offence of his, for hee was immaculate, but for our sins which were infinite.

Q. To what end did he suffer them?

Ans. To the satisfaction of the iustice of God, and the redemption of our soules.

Qu. What learne we by that?

A. His obedience to God the Father, and his loue towards vs.

*Qu. wherein appeared his obedience to-
wards God?*

A. In two things.

Q. which be they?

*Ans. In performing all God had
commaunded, which is called aetive obe-
dience, and in patient bearing all that
was imposed vpon him, which is called
passiue.*

Qu. wherein appeared his loue toward vs?

*A. In giuing his life for vs when wee
were his enemies.*

Qu. What is that?

*Ans. The power and vigour of the
soule, expresseed by the instrument of the
body.*

*Qu. What is the opinion of Atheists
touching life?*

*Life. A. Some thinke, because a man liueth
no longer then hee breatheth, that the
life of man is nothing but a puffe of wind.
Some agayne, because the losse of much
bloud bringeth the losse of life, therefore
they esteeme the life to be nothing else
but bloud: And other some, because in
death they perceiue no difference be-
twene men and beasts, therefore they
hold our life to be as the liues of brute
beasts, vanishing, without immortality of
the soule, but all these opinions are cor-
rupt and lewd.*

Qu.

Qu. Why so?

A. Because they are grounded onely vpon the corporall senses.

Qu. How doe you prooue the soule immortal?

An. Because it is the image of God, who is a Spirit and eternall: for there must alwaies be an agreement betwixt the Image, and the thing whereof it is an Image.

Quest. What part of Christ then suffered death?

A. His Humanity.

Qu. Of what doth his Humanity consist?

A. Of body and soule like vnto ours, sinne onely excepted.

Qu. Did his soule suffer death?

A. It did.

Q. Why then the soule is not immortal?

A. There be two kinds of death; one corporal, which is a dissolution of the soule from the body: another spirituall, which is a separation of the soule from the presence of God; and in this sense it is sayd that Christs Soule did die, in somuch as for a while it was excluded the presence of God.

Qu. What part of Christ did not suffer?

An. His Deity, by which he did overcome death.

Qu. How did his victory over death appeare?

A. By his resurrection.

Q. When was that?

A. Vpon the third day.

Qu. What benefit haue we by his Resurrection?

An. The assurance of the immortality both of soule and body, and that sinne, death nor hell, shall haue any power ouer vs, so long as we belecue in him.

Q. How proue you that?

Ans. By his owne words: I am the resurrection and the life; he that beleueth in me, though hee were dead, yet shall he liue, Chap. 11. 25. And againe, he that beleueth in the Sonne hath life euerlasting, and he that beleueth not in the Sonne shall not see life, but the wrath of GOD abideth in him, Chapter, 3. 36.

Q. What kinde of people held opinion that there is no resurrection?

An. The Sadduces, and herfore they tempted Christ with the question of the woman that had seauen husbands, whose wife she should be at the day of the resurrection.

Quest. How doth Christ answer this question?

Ans. By saying, that is the Kingdome of

of Heauen, they neither marry, nor are married, but are as the Angels of God.

Qu. What are they called that amongst vs deny the Resurrection?

A. Atheists.

Quest. How many sorts of Atheists are there?

A. Two.

Atheists.

Q. Which be they?

A. The one that perswade themselves the soule is mortall as well as the Body; the other, that albeit they haue some opinion of the immortality of the soule, yet they thinke there is no hell, nor punishment for sinne after this life.

Q. How doth the Scripture disproue the first?

Ans. By saying, that whosoever beleeueth in Christ shall not perish, but haue eternall life, ch. 3. 5.

Q. How the second?

An. By the words that God should say to the wicked at the day of iudgement; depart from mee yee cursed into euermlasting fire, which is prepared for the diuell and his Angels, Mar 25. 41.

Q. How many sorts of Angels be there?

A. Two: Good and Bad.

Quest. Of what substance are good Angels?

An. Not of the nature and essence of

God, nor immortall of themselves: but haue their immortality of God, who both giues it, vnto them, and preserueth them in it, and could take it from them if hee would.

Qu. what difference is there betwixt the spirits of men and Angels?

Ans. The spirits of men are ioyned vnto bodies, the spirits of Angels are not.

Quest. Are not the spirits of men Celestiall?

Ans. Yes, not in respect they are drawne from the nature of God, but in respect of the agreement that is betwixt them.

Qu. what difference is there betwixt soule and spirit?

Soule, A. A soule is common to all men. li-
*Spi-*uing, as well Infidels as other; but a spi-
rit. rit is properly in those that are regenerate and borne a-new by Faith, and the Holy Ghost.

Qu. To whom did Christ first appeare after his resurrection?

Ans. To Mary Magdalene, and afterward three severall times to his Apostles.

Qu. How long was he upon the earth after his resurrection?

A. Forty dayes, and then he was raken vp on high, and a cloud receiued him, Acts. i. 3. 9.

Qu.

Qu. where was Christ when he was taken up?

An. Vpon Mount Oliuet.

The end of the Gospell.

The ACTS.

Question.

After that Christ ascended into Heauen, whom did he leaue on earth for the building up of his Church?

A. His Eleuen Apostles.

Q. How did he strengthen them?

A. By sending the Holy Ghost vnto them, ch. 2. 4.

Q. In what likenesse did the Holy Ghost appeare?

A. In the likenesse of fiery tongues, chap. 2. 3.

Q. with what did he indue them?

Answ. With the knowledg of Languages.

Qu. To what end?

A. That they might preach to all Nations.

Qu. what was tbiir office?

A. Yes.

Qu. who enioyned them thereunto?

An. Christ, chap. 1. 8.

Acts.

Q. 1. Upon how many points did their office consist?

A. Of two.

Qu. which be they?

A. To baptise and instruct.

Qu. How did they baptise?

A. In the name of the Father, of the Sonne, and of the Holy Ghost.

Qu. How did they instruct?

A. Two manner of wayes.

Qu. which be they?

An. By testifying the death, resurrection, and ascension of Christ: and teaching of Faith, Repentance, and good works, chap. 1. 23. 24. 25. : 8.

Qu. what power had they given them to confirme their doctrine?

Ans. The power of working Miracles: as making the lame to goe, healing the sicke, and raising the dead, chap. 3. 6. and 9. 34. 40.

Qu. who stood against them?

A. The practise of the Diuell.

Qu. who defended them?

A. The prouidence of God.

Qu. How did the diuell practise against them?

A. By raising vp conspiracies, tumults, commotions, persecutions, slanders, and by bringing them to imprisonment, stripes and death.

Qu.

Q. To what purpose and end did the diuels doe this?

An. To overthrow, or at the least to stop the course of their preaching, if it had beene possible.

Qu. How did God defend and preserve them?

Answ. He reuealed the conspiracies gainst them, chap. 9. 24. He pacified the tumults and commotions, chap. 19. 35. to 41. He sent them refuge in time of persecution, ch. 14. 6. He conuerted the harts of their slanderers, chap. 2. 37. He deliuered them out of prison, Chap. 5. 19. He comforted them when they were beaten, chap. 5. 41. & 23. 11. and in death he gaue them life, chap. 14. 19.

Qu. Who conspired agaynst them?

A. The Iewes.

Qu. How?

Answ. When Paul was imprisoned by them, some forty of them and more, tooke an oath that they would not eate nor drinke vntill they had slayne Paul, Acts 23. 12, 12.

Qu. Vnder what colour would they execute their malice?

A. Vnder colour to haue him brought forth to be examined, and they by the way would murther him.

Q. How did God reueale this conspiracy?

An.

Acts.

An. Pauls sisters sonne ouer heard it, and was sent to tell the Captayne of the Castle of it, ch. 23. 20. 21.

Qu. What did the Captayne when hee heard of it?

Ans. Sent Paul, with a power of men for his guard, to Cæsaria, to Felix the chiefe Gouvernour.

Q. Who raised a tumult against them?

A. The Iewes, and one Demetrius a siluer-smith at Ephesus.

Q. Against which of the Apostles did Demetrius raise a tumult?

A. Against Paul, Gaius, & Aristarchus Pauls companions.

Q. Why?

A. Because they spoke against Images, by making of which he got his liuing.

Q. What was Demetrius his intent by this commotion?

Ans. To haue Paul and his Disciples suppress.

Q. How did God preuent this purpose?

Ans. The Towne-clerke pacified the people, and the men were let goe, chap 19. 35.

Qu. Who was the diuine instrument to persecute the Apostles?

A. Herod in Iudea, & the vnbelieuing Iewes in Iconium, Thessalonica, & other places.

Qu.

Q. who did Herod persecute?

A. He killed James, and put Peter in prison, chap. 12. 25.

Qu. who was Gods instrument to deliver Peter?

A. An Angell.

Qu. How was Herod punished for his cruelty?

A. He was eaten to death with wormes, chap. 12. 13.

Qu. whom did the unbeleevuing Jewes persecute at Iconium?

A. Paul and Barnabas.

Q. How were they deliuered?

A. GOD gaue them knowledge of their dangers.

Q. Whither went they for refuge?

A. To Listra and Derbe, Cities of Lyconia, chap. 14. 6.

Qu. who were persecuted in Thessalonica?

A. Paul and Silas.

Q. How escaped they?

Ans. Their friends sent for them by night to Berea, ch. 17. 10.

Q. who were the diuels instruments to slander the Apostles?

A. The Jewes.

Q. Where?

A. At Ierusalem.

Qu. In what manner?

Acts.

Ans. By saying (when they spoke all manner of Languages) that they were drunke with new wine, ch. 2. 13.

Qu. How did God make them repent their slander?

A. By touching them with remorse of conscience.

Q. Who were the diuels instruments to imprison the Apostles?

A. King Herod, the Iewes, and the Roman Substitute.

Quest. Who was Gods instrument to deliuer them?

A. An Angell, and such men as he raised to be their friends, ch. 5. 19.

Qu. How did God comfort the Apostles when they were beaten?

A. By speaking to them in visions, ch. 13. 11.

Qu. To which of them did he giue life in death?

A. To Paul.

Qu. In what manner?

A. When Paul was stoned by the men of Lystra, and carried out of the Cittie for dead, God raised him vp againe, euen in the midst of the Disciples that stood about him, ch. 14. ver. 29. 20.

Qu. What learne we by the sequell of this discourse?

A. That God by simple men, in spite of

of all tyranny, replenished the whole world with the sound of his Gospel.

Qu. But Paul, as we read in the eight Chapter, persecuted the Church, and consented to the death of Stephen: how came he then to be an Apostle?

A. The spirit of God (in whose hands are the hearts of all men) converted him from a persecutor to a Preacher, so that amongst all the Apostles none was more zealous, nor added more soules to the Church then he did.

Qu. How doth that appeare?

An. By his painefull trauaile through many Countries, his stripes, imprisonments, stoning, danger by land and Sea, which he ioyfully suffered for the loue of Christ Iesus.

Quest. why did God suffer his chosin Seruants to be so iniuriously banaled of the world?

A. For three reasons.

Qu. which be they?

Answ. That he himselte might be the more glorified by their deliuerance, their enemies more iustly condemned, and his Seruants more worthy their reward in heauen.

Qu. As they were painefull to teach, were the people as ready to follow their doctrine?

An.

Acts.

A. Many were, of those whose hearts were prepared for that calling: but other wise they that were not, refused.

Qu. *It appeareth then that Faith is the onely gift of God?*

Answ. It is: and increaseth in vs by hearing of his Word, as appeareth by *Lydia*, the Wom an of the Thyatirians, whose heart the Lord opened, that shee attended to the doctrine of *Paul*, chap. 16. 14.

Q. *what strange conuersion was there made by the Apostles?*

A. The conuersion of the *Æthiopian Eunuch*, of *Cornelius*, of *Elimas*, and of *Pauls* Iaylor.

Qu. *what did the conuersion of these men seeme more strange then the rest?*

Answ. Because in the eye of the world, both for their calling and quality, they seemed more vnlikely to bee conuerted then any other.

Q. *How?*

Answ. The Eunuch was of the Hea-then that worshipped strange Gods, ch. 8. 37. *Cornelius* a souldier, whose stearne profession might seeme to harden his heart agaynst the first impression of Christian Faith, Chap. 10. 5. *Elimas* a Coniurer and one that practiseth with the diuell: and the Iaylor, a forward mini-

minister to execute the cruelty of such as persecuted Christ and his Church.

Q. How did the converted Jewes themselves afterwards to be Christians?

A. By their good works.

Qu. What were they?

A. The Eunuch planted the Gospel in Æthiopia: Cornelius vsed much prayer and almes-deeds and the layler drest the wounds of Paul and Silas, and refreshed them with meat.

Qu. Is it not enough for vs to be Christians in name, but wee must also bee so in nature?

A. No, for otherwise we shall be sure to vndergoe the wrath of God.

Qu. By what example?

A. By the example of Ananias and Sapphira, and of Eutichus.

Qu. What was their faults?

A. Ananias and Sapphira after they were receiued into the Church, did not with their whole heart addict themselves to the seruice of God.

Qu. Wherein did they fayle?

Answ. In that whereas it was accustomed among them to imploy all their goods to the benefit of their brethren, they kept backe a part to their owne priuate vse.

Qu. How were they punished?

Acts.

A. With sodaine death, ch. 5. 10.

Qu. If God shewed such severity upon them, in that they distributed not their whole substance to the maintenance of Christian charity, what ought they to feare that will bestow nothing, not so much as the superfluity of their riches, to the relieuing of their distressed brethren?

Ans. Not onely death of body in this world, but destruction of soule and body in the world to come, vnlesse they amend.

Q. wherein did Eutichus offend?

A. Being of the congregation of the faithfull, as he sate with others to heare Paul preach neglected his doctrine (as at many Sermons with vs wee may see the like) and fell into a sleep.

Quest. How did God punish him?

Ans. He made him an example to the whole assembly, by suffering him to fall from the third loft; so that hee lay for dead till Paul reuiued him.

Qu. But our Christians sit low, and in their Powes, and therefore need feare no such danger?

A. True, they need not feare falling to the ground, but they may sit in dread of a greater fall.

Q. How is that?

Ans. From the top of Heauen to the bot-

bottom of hell, if when they should heare the word of God, they suffer sleep to stop their cares.

Saint Pauls Epistle to the
ROMANES.

Question.

V V *What was the cause the Apostles writ Epistles?*

Answer The variety of Nations whom they had conuerted, with whom they could not alwaies in person bee conuersant, and therefore they sent their minds vnto them in writing.

Qu. To what end?

Answer. To cherish their young Faith, which otherwise (like a green Tree that hath not taken deepe roote) might bee shaken with Contention and Errour.

Q. Was there any such thing in Rome at such time as he sent this Epistle thither?

A. Yes.

Qu. What was it?

Ans. The Iewes began to despise the Gentiles, and the Gentiles the Iewes.

Q. Wherefore did the Iewes despise the Gentiles?

An.

To the Romans.

Ans. They thought them vnworthy to be partakers of grace through Christ, because they were not vnder the Law, as well as hey.

Q. How did the Gentiles despise the Iewes?

A. They thought them more vnworthy of Gods fauour through Christ, because they had refused him for their Messias, to whom only he was sent.

Qu. How doth Paul take vpthis controuersie?

An. By prouing them both guilty of monstrous finnes, and therefore vnfit either to reprove other.

Qu. Of what doth hee proue the Gentiles guilty?

Ans. Of idolatry: for though they had not the Law written, yet by the frame of heauen and earth, they could not but know there was an omnipotent G O D, and therefore they ouhht not to haue worshipped idols, ch. 10. 12.

Qu. What doth he hold the Iewes guilty of?

A. Of presumption, in thinking they could be iustified by the Law: so that neither in the Law, nor out of the Law (that is, before the Law was giuen) can there be any righteousness.

Qu. What then must they depend vpon for their iustification?

An.

A. Onely faith in Christ Iesus, who had performed the Law for them: for to heare the Law was no cause of iustification, but to performe the Law, which none was able to doe, but onely the Son of God, chap. 2. 13. & 3. 20. 25.

Quest. How doth Paul distinguish the Law.

A. Into the Law of the letter, and the Law of Faith.

Q. What doth the Law of the letter?

A. Shewes vs what sin is, but purgeth vs not from sin.

Qu. What is the Law of Faith?

A. Righteousnesse, obtained without the Law.

Qu. How proueth he that?

A. By the example of Abraham, who was iustified by Faith before he was circumcised, that he might not thinke Circumcision the cause of iustification, chap. 4. 10.

Qu. How then doth he draw the Iew and the Gentile to agreement?

A. By shewing them that both the circumcised and the vncircumcised shall be saued if they belceue.

Qu. What doth beliefe bring?

Answ. Peace of conscience towards God, through our Lord Iesus Christ, chap. 5. 1.

Qu

To the Romans.

Q. What doth peace of conscience bring?

A. Ioy in tribulation.

Q. What tribulation?

A. Patience.

Q. What patience?

A. Experience.

Q. What experience?

A. Hope, that will not deceiue vs.

Qu. How is our hope made undeceivable?

A. By the loue of God.

Q. Wherein?

A. In that when we were yet his enemies, he gaue his onely begotten Son to death.

Qu. How became we Gods enemies?

A. By the sinne of Adam?

Qu. Whether was greater, the condemnation that came through the sin of Adam, or the Iustification that came through the righteousness of Christ?

An. The iustification that came by the righteousness of Christ.

Qu. Why?

Answ. Because by one sinne only came damnation, but Christ by righteousness hath forgiven many sinnes; that is, not onely the sin of Adam, whereof wee are guilty, but many other sins of our owne, which we haue since committed.

Q.

Q. What bringeth vs to the knowledge of sinne?

A. The Law: for wee had not knowne lust, if the Law had not sayd, Thou shalt not lust.

Qu. Then the more sin is manifested, the more grace abound?

A. It doth.

Qu. May we therefore sin that grace may abound?

A. God forbid.

Q. why not?

Ans. Because when in Baptisme we are made partakers of grace, we dye to sinne, and rise agayne to newnesse of life, chap. 6. 6.

Q. What is it to dye to sin?

Ans. To abolish the workes of the flesh.

Quest. What is it to rise in newnesse of life?

Ans. To follow the workes of the spirit?

Q. What call you the workes of the spirit?

Ans. Faith, Charity, Peace, Concord, Mercy, Loue, &c.

Quest. What call you the workes of the flesh?

Ans. Pride, Enuy, Sloath, Gluttony. Vncharitablenesse, &c.

Qu.

To the Romans.

Q. How are they rewarded?

A. With death : for the reward of sinne is death, ch. 6. 13.

Qu. How are the works of the spirit rewarded?

A. With eternall life, chap. 6. 13.

Quest. Are we all subiect to death by the Law?

A. We are.

Q. How then can the Law be good which is the cause of much euill?

A. Yes, the Law is holy and good, and ordayned to giue vs life, but that sinne working in vs, alters the property of the Law, so that in stead of life wee find death, chap. 7. 10.

Qu. How shall we escape this danger?

A. By liuing after the spirit.

Quest. Who are they that liue after the spirit?

Ans. Such as God in his fore knowledge hath predestinated thereunto, ch. 8. 3.

Q. Are all men predestinated to be saved?

A. No: some are made vessels of wrath to destruction, as other some are made vessels of mercy, prepared to glory, chap. 9. 15.

Qu. Is God then the cause of mans condemnation?

An.

A. No: but sinne which raigneth in man.

Q. what are they called which are ordained to be saued?

A. The children of God.

Qu. How are we made the children of Gods

A. Three manner of waies.

Qu. which be they?

An. By Election, Creation, Adoption of God

Qu. why are these blessings bestowed upon vs?

Ans. Not for any desert of ours, but through the meere loue and mercy of God.

Qu. what recompence doth he require of vs for them?

A. Nothing but loue.

Qu. How is our loue shorne?

An. If we suffer neither tribulation, persecution, famine, nakednesse, perill, nor sword, to sepearate vs from Christ.

Quest. When are we sepearated from Christ?

An. When we doe, or consent to do, any thing contrary to his will.

Q. why must we endure any extremity rather then revolt from God?

Ans. Because the afflictions of this life are not worthin of the glory which

Q

shall

To the Romans.

shall be shown vnto vs, in the life to come
chap. 8. 18.

*Qu. Doe we obtaine that glory then by
workes?*

*A. No, but by the mercy of God one-
ly, yet workes and the good motions of
the spirit testifie vnto our consciences in
the meane space, that such a reward is
layd vp for vs.*

Q. How are we put from that glory?

A. Onely by our sinnes.

*Q. To whom was the couenant of this
glory made?*

*A. To the Iewes first, and then to the
Gentiles.*

Qu. How did the Iewes loose it?

*A. By thinking to become righteous
by the Law.*

Q. How did the Gentiles obtaine it?

*Ans. By beleeuing in Christ so soone as
they heard of his name, chap. 9. 30.*

*Q. Why could not the Iewes be righte-
ous by the Law?*

*Ans. Because they could not fulfill the
Law.*

*Qu. Are the Gentiles then righteous by
fulfilling of the Law?*

A. They are.

Qu. How doe they fulfill the Law?

*Ans. Not in themselves, but in the
worke of Christ, who hath fulfilled it for
them,*

them, and for all others that belecue in him, so that his righteousness is become theirs; chap. 10. 4-9.

Q. Are all the Iewes reiected?

A. No: God hath reserued a remnant to be saued, ch. 9. 27.

Q. Are the Gentiles all accepted?

Ans. No: but onely such as heare the word and belecue.

Q. But some haue not heard the word, therefore they shall be excused?

Ans. Not so: the sound therof is gone through the Earth, therefore none can pleade ignorance, ch. 10. 18.

Qu. Because we are Gentiles and accepted by our beleefe in the place of the unbelieuing Iewes, ought wee to despise them in respect of ourselues?

A. No.

Q. Why?

Ans. Because we are not so accepted, but wee may be reiected; nor they so reiected, but they may be receiued; for if God grafted vs into the true Vine which were but wilde Branches, much more may he graft the Iewes, which were the true branches, into the true stock againe, chap. 11. 17.

Qu. Why doth Saint Paul urge this similitude?

Ans. To shur vp the contention be-

To the Romans.

tweene the Iewes and the Gentiles, that neither should despise other: because they were alike in beliefe and vbeliefe.

Qu. After the deciding of this contro-
uerſie, and certaine principall points of Re-
ligion (as Faith and Iuſtification) declared,
wherein doth Paul ſhew we ought to ſtrive
one to excell another?

Anſw. In vnity and vprihtneſſe of
life.

Qu. How is that to be performed?

A. By offering vp our ſelues a lively
ſacrifice vnto God.

Qu. What is a lively ſacrifice?

A. To caſt off the works of darkenes,
and put on the armour of light.

Qu. How muſt wee caſt off the workes
of darkeneſſe?

A. By conforming our ſelues after the
will of God, and not after the faſhion of
the world, chap. 12. 2.

Qu. What are the workes of darknes?

An. To imbrace pride rather then hu-
mility; luſt rather then chaſtity; hate ra-
ther then loue; rebellion rather then
obedience; gluttony rather then abſti-
nence, &c.

Qu. What is the armour of light?

Anſ. To diſpoſe our mindes after the
contrary.

Qu. It ſeemes then by being commended

to sacrifice our bodies, that every Christian is a Priest?

A. True, as we

Q. How are we consecrated?

A. Not by the infusion of oyle, but by the inspiration of the holy spirit.

Q. When?

A. At our Baptisme.

Qu. Doe all Christians serve the office of Priest-hood?

A. No.

Q. Why?

A. Because their sacrifice is not such as it should be.

Q. How comes that to passe?

Ans. By reason they preferre no sorrow before ioy, death before life, rebuke before honour, enemies before friends, for the loue of Christ, and as hee in his life did for our example.

Qu. To whom is it given to know these things?

A. To all, but not after a like measure.

Qu. What must they doe that haue priuiledge of grace aboue others?

A. Not boast of it, but helpe to further them that want, ch. II. 3.

Qu. By what example are wee taught so to doe?

Ans. By the example of the members of a mans body; for as when the foot is

To the Romans.

offended, the rest of the members, as the eye, hand, and tongue, straight minister to it; so it ought to be in the members of Christ his body, when one taints the rest must relecue it.

Q. who is the head of the mystical body?

A. Christ.

Q. who are the eyes?

A. His Preachers.

Q. who are the eares?

A. Hearers of the Word.

Q. who are the hands?

A. The Magistrates.

Q. who are the feet?

A. The Subiects.

Q. what is the duty of a Preacher?

A. To teach with sincerity.

Q. what is the duty of the Hearer?

A. To attend with reuerence.

Q. what is the duty of the Magistrate?

A. To rule with iustice.

Q. what is the duty of the Subiect?

A. To obey with loue.

Q. what are the sinewes that binde the

Since joynts of the mysticall body together?

wees of A. Compassion and brotherly loue.

Christe Q. what is compassion?

Ans. A suffering with our Christian brethren, or a like feeling of the heart, that we shew to them, as if it were hapned to our selues.

Qu. What doth it produce?

Ans. A distributing to their necessity, as counsell to them that erre; comfort to all them that mourne, and food to them that hunger, cloathing to them that are naked, and harbour to them that are harbourlesse, chap. 12. 15. 17.

Qu. How are these vertues performed in vs?

A. By con:innance in prayer.

Q. What vices are contrary in compassion?

Ans. Hate, reuenge, arrogancy, and selfe-loue.

Qu. Why must we not hate?

Ans. Because God hath commaunded loue, chap. 12. 14.

Qu. Why must we not reuenge?

Ans. Because reuenge is the Lords, chap. 12. 16.

Qu. Why must we not be arrogant and high minded?

Ans. Because we are all of one linage, and no man hath any thing of himselfe, but what is giuen him of God.

Q. What is selfe-loue?

A. To be wile in our owne conceits.

Q. Doth our duty onely extend to the body of our Christian brethren?

Ans. No, but to his minde also.

Q. How is that?

Ans. Wee must take heed that we of-

To the Romans.

send not his conscience by eating of meates, and obseruat on of dayes, chap. 14. 21.

Qu. *when are these precepts to bee put in execution?*

A. Out of hand.

Qu. *Why?*

A. Because the time of our saluation draweth neere, chap. 13. 11.

Q. *when to be left off?*

A. Not till death.

Qu. *Why?*

Ans. Because whether we liue or die, we liue and die in the Lord, ch. 14. 1.

Q. *How doth Saint Paul conclude this Epistle to the Romanes?*

A. With two things.

Q. *which be they?*

A. With exhortation and prayer.

Q. *what doth hee exhort them vnto?*

Ans. The reading of the Scriptures, thanks-giving, and to beware of false Prophets.

Qu. *why doth he exhort them to read the Scriptures?*

Ans. Because whatsoeuer is written, is written for our, and their instruction, chap. 25. 4.

Qu. *why to thanksgining?*

A. Because of the mercy of God shewed vnto all.

Qu.

Q. Why to beware of false Prophets?

A. Because they raised divisions, and opinions in the Church, contrary to the doctrine of Christ, chap. 16. 17.

Q. What is his prayer?

A. That they might be filled with all joy and peace that comes by faith, & with all abundance of Hope.

Hope.

Q. What is Hope?

A. An assured expectation of blessedness to come; to which Christ Jesus brings us, Amen.

Qu. From whence did Paul write this Epistle?

An. From Corinth.

I CORINTHIANS.

Question.

Where was Paul when he wrote this Epistle to the Corinthians?

An. In Syria.

Qu. What was the cause that moved him to write?

A. The sects and divisions that in his absence took root in the Church of Corinth.

Qu. What were they?

Qs

Ans.

1 Corinthians.

An. Someheld of Paul, some of Apollo and some of Cephas.

Qu. How doth he reprove that?

Answ. By shewing them that Christ is one, and his religion one, and therefore ought not to be divided: and howsoeuer Paul, Apollo, or Cephas plant, it is nothing except God giue the encrease, ch. 3. 6.

Qu. whence then proceeds the knowledge of the Scripture?

A. From the Spirit of God, ch. 2. 12.

Qu. who is the meane?

A. The Preacher, chap. 3. 9.

Q. How ought he to deliuer the word?

A. Not in the enticing speech of mans wisdom but in the plaine euidence of the Spirit cha. 2. 4.

Q. Why?

Answ. Because the wisdom of the world before God is foolishnesse, & that which the world accounts foolishnesse, is wisdom before God, chap. 3. 19.

Qu. What is their offense then, that perswade themselves the Gospell is not well taught except it be set forth with eloquence of speech?

An. They make the crosse of Christ of none effect, attributing that vnto men which belongs to the power of God, ch. 1. 17.

Q. what are the inconueniences which come

come by controuersie in Religion?

A. Vice passeth away vnpunished and the Congregation is scandalized, chap. 5. 2. &c.

Q. what be the vices that Saint Paul noteth in the Corinthians?

A. Arrogancy, incest, going to Law one with another, Fornication.

Qu. How would he haue arrogancy reclaimed?

An. By humility, if any man among you seeme to be wise in this World, let him be a foole, that he may be wise, chap. 3. 18.

Q. How Incest?

An. By excommunicating the party, chap. 5. 5.

Q. How going to Law?

An. By chusing some one or other of their brethren to set concord betweene them, without expence of time and further charge, ch. 6. 4.

Q. How Fornication?

A. By marriage: to auoyd fornication, let euery man haue his owne wife, chap. 7. 2.

Qu. what doth he most commend, marriage, or a single life?

A. A single life.

Qu. Why?

A. Because it is most apt for the seruice.

I Corinthians.

uice of God, by reason it is freed from cares, the other is intangled, chap. 7. 32. 33.

Qu. Doth he not likewise taxe them of Idolatry?

A. Yes, and of thinking the Ministers a burthen to the Congregation.

Q. How doth he reprove the first?

Ans. By shewing that although they feare God in heart, yet it is not lawfull for them to eate with Idolaters.

Q. Why?

Ans. Because in so doing they may wound the weake consciences of others, chap. 8. 11. 12.

Q. How doth he reprove the second?

A. By shewing that he which feedeth the flocke, is worthy to eate of the milke of the flocke, chap. 9. 7.

Qu. By whose example doth hee teach them to auoyd these eurrmities?

Ans. By the example of the Iewes, who were ambitious, full of strifes, despisers of Prophets, and prophaners of holy things, chap. 10.

Qu. Why are they taught to auoyd these things?

Ans. Because their bodies are the Temples of God, and therefore they ought not to make them the Temple of the Diuell, by suffering themselves

to bee polluted with such vncleannesse,
chap. 3. 1.

Q. When doe they avoid them?

Ans. When they doe all things in pu-
rity of spirit, and to edification; Chapter
14. 5.

*Qu. What is the best ground of edifi-
cation?*

A. Loue.

Q. How doe you proue that?

Ans. Because he that teacheth, al-
though hee speake with the tongue of an
Angell, and haue not loue, is like a tinck-
ling Cimbball, chap. 13. 1. He that hath
faith, able to remoue mountaines, and
wants loue is nothing, ver. 2. And he that
giueth all hith to the poore, and is with-
out loue, profiteth nothing, ver. 3.

*Qu. Loue then is necessary in all the
points of Religion?*

Ans. It is: for he that comes to the
Lords Table without loue, is an vnwor-
thy Guest: and hee that prayeth, and is
not in loue, calleth for vengeance on
himselfe.

*Qu. Wherein did the Corinthians a-
buse Prayer?*

Ans. In not obseruing the custome
time.

Q. What was that?

Ans.

I Corinthians.

A. To pray heare-headed, ch. 11. 4.

Qu. wherein did they abuse the Lords Supper?

A. In that some came with a carnall desire to eate and some had filled themselves before, chap. 11. 21.

Qu. What was the presumption of their women?

Ans. They tooke vpon them to teach, which is not allowable, ch. 14. 34.

Q. what principall thing was to be observed among the Teachers?

A. Not to preach or pray in a strange tongue, by which the people could not be edified, nor whereunto they could not say, Amen, chap. 14. 2.

Qu. what is the last error that Paul confuteth in them?

Ans. Their doubting of the Resurrection.

Qu. How doth he confute it?

An. By shewing that Christ is risen, who is the first fruite of them that shall rise, chap. 15.

Qu. How doth hee prooue that Christ is risen.

An. By the testimony of the Apostles and of others that saw him: but lest this might not be sufficient, he confirms it also by reason.

Qu. How is that?

An.

A. That vnlesse there be a resurrection, Faith and Preaching are both in-vaine, chap. 15. 15.

Q. How doth Paul conclude this Epistle?

A. With an exhortation for the reliefe of the poore.

2 CORINTHIANS.

QUESTION.

From whence was this second Epistle to the Corinthians written?

Ans. From Philippi, a Citie in Macedonia.

Qu. What are the principall circumstances?

A. Three.

Q. Which be they?

Ans. The cause why he writ, the persons whom he toucheth, and the matter whereof he treateth.

Q. What was the cause of his writing?

Ans. The inflexible nature of some, that notwithstanding his former perswasions still despised his authority.

Q. Who are the persons?

A. The false Teachers, himselfe, and the Corinthians.

Qu. What is the matter?

Ans.

2 Corinthians.

Ans. A confutation of his detractors, and a confirmation of his own doctrine.

Qu. How confutes he his detractors?

Ans. By prouing them Teachers, not for loue, but to fill their owne bellies, and that they were boasters of other mens labours, ch. 10. 15. & 11. 20.

Q. How doth he confirme his own doctrine?

A. Three waies.

Q. Which be they?

Ans. First, in respect of the ground thereof, which is, Christ Iesus, chap. 4. 5. Secondly, in respect of the fruit which it had brought forth in them, which was faith, patience, and lo. 16, chap. 8. 7. & 9. 2. Thirdly, in respect of his owne constancy whom the persecutions of the world had sealed the true Minister of God.

Q. How?

Ans. In that neither imprisonment, stripes, watching, fasting, stoning, danger by sea, nor danger by land could terrifie him from proceeding in his calling, chap. 6. 4. & 11. 24. to 30.

To the GALATHIANS.

QUESTION.

VV *What was the cause that Paul writ to the Galathians?*

Ans.

A. Their declining from that which he taught them.

Q. What was that?

An. Faith in Christ Iesus.

Qu. How declined they from faith?

A. In thinking to bee justified by the workes of the Law.

Qu. How doth he rebuke them?

An. By shewing that as many as are of the workes of the Law, are vnder the curse, ch. 3. 10.

Qu. How are wee deliuered from this curse?

A. Christ hath redeemed vs by being made a curse for vs, chap. 3. 13.

Qu. What doth he then counsell them to doe?

Ans. To forsake the beggerly traditions of the Law, as Circumcision and the obseruations of dayes and times, chap. 4. 9. 10.

Qu. What was the reason?

A. Because neither circumcision, nor vncircumcision auale any thing, but a new creature, ch. 6. 15.

Quest. What is understood by a new creature?

Ans. One regenerated by faith, as being dead to sinne, and risen againe through Christ to newnesse of life, chap. 2. 19. 20.

Qu.

Ephesians.

Qu. How are we knowne to be regenerate?

An. If we bring forth the fruits of the spirit.

Q. What are the fruits of the spirit?

A. All kinds of vertue, living, ch. 5. 22.

Qu. Where was Paul when hee writ this Epistle?

A. At Rome.

Paul to the EPHESIANS.

QUESTION.

What was the estate of the Ephesians when Paul wrote unto them?

Ans. As it is of those amongst whom Gods Word hath been sown.

Qu. How is that?

Ans. The good seed of Pauls doctrine was mingled with the Cockle and weeds of false Teachers.

Qu. In such a needfull buisnesse, how chanced it he did not rather goe unto them then write?

A. Because he was prisoner in Rome.

Qu. What methode doth he use in confirming the Ephesians in the faith which he had before taught them?

An.

An. Firſt, he uſeth an admonition, then a Prayer, and laſt of all an exhortation.

Qu. Of what doth he admoniſh them?

A. Of foure things.

Qu. Which be they?

Anſ. Firſt, he ſhewes that they were predeſtinated to the calling of Chriſtians before the foundation of the World, and therefore it was nothing that had happened vnto them by chance, chap. 1. 11. Secondly, he puts them in mind that the ground of their Faith is Chriſt Ieſus, to whom all power both in Heauen and earth was giuen, and therefore they needed not to ſtand doubtfull of their reward, chap. 1. 20. to 23. Thirdly, he records in what ſtate they were before they were called.

Qu. What was that?

Anſ. That they were vnder the power of Sathan, and dead through ſinne, and therefore being new quickned by the Spirit of Chriſt, the farther they were off from grace, the greater debtors they are now for the ſame, ch. 2. ver. 1. 4. 5. Fourthly, he bids them not to faynt, becauſe of the perſecution which they ſaw was layd vpon him.

Qu. What reaſon ſhewes he for that?

An.

Ephesian.

An. Because it was their glory, chap. 3. 13.

Qu. In what respect could his persecution be to their glory?

An. In this, that seeing him constantly endure imprisonment and death for the truth of the Gospel which he had preached vnto them, they might assure themselves his doctrine was the Word of God, and no tradition of man.

Qu. For what doth he pray to God for them?

A. For three things.

Q. Which be they?

Ans. First, for the strength of his holy spirit, ch. 3. 19. Secondly, that hee would giue them a faithfull heart, chap. 3. 17. And thirdly, to endure them with vn-sayned charity.

Q. How many are those exhortations?

A. Two fold.

Qu. As how?

A. Generall and particular.

Q. What is his generall exhortations?

A. Certayne obseruations common to all men, as to walke worthy of their calling, chap. 4. 1.

Q. What is their calling?

A. Christianity.

Q. What is the end thereof?

A. Eternall life.

Q. *who hath called hereunto?*

Ans. God the Father, by his Sonne
Christ, chap. 3. 11.

Qu. *By what meanes?*

A. By two kind of meanes.

Q. *Which be they?*

A. First, by outward meanes, as by
afflictions and persecutions: and second-
ly, by inward meanes, as by the working
of G O D S Word in our hearts, and the
wholesome admonition of his holy spirit
chap. 4. 30.

Q. *How may we walke worthy of our
vocation?*

Ans. If we auoid lying, anger, theft,
filthy speaking; and imbrace Humility,
Meekenesse, Patience, Charity, and Vni-
ty of spirit, ch. 4. 2. 3. & ver. 25. 10. 31.

Qu. *What is humility?*

Ans. Not to preferre our selues before
others, nor to despise them in respect of
our selues.

Qu. *What is meekenesse?*

A. Not to be easily moued to anger.

Qu. *Is it not lawfull then to bee angry
with such as offend?*

A. Yes, so that we be not angry vnto
sin, nor let the Sunne goe downe vpon
our wrath, ch. 4. 26.

Q. *How may we be angry, and sin not?*

Ans. If we so bridle our fury, as that
we

How we be angry Ephesians.

wee breake not forth into any wicked or
vnlawfull act.

Patience. Qu. What is patience?

A. A quiet digesting of wrong, & lea-
uing the reuenge to God.

Charitie. Q. What is Charitie?

A. A compunction of heart, whereby
one Christian is incited to help and succ-
our one another.

Q. What call you the unity of the spirit?

Unity. An. An agreement together of Gods
people in true faith and doctrine, with-
out sect or dissention.

Qu. Why ought we to walke in unity of
spirit?

Ans. Because God which hath cre-
ated vs, Chr:st which hath redeemed vs,
and the Holy Ghost which hath sanctifi-
ed vs is but one, and the meanes where-
by we are saued one by one, that is to say,
Faith: and therefore we ought to agree
together in one minde, as Children of
one Father, as the heires ordained all for
one happy inheritance, ch. 4. 4. 5. 6.

Qu. Having declared what the ver-
tues bee which Saint Paul would haue vs
followe, rehearse the vices that bee would
haue vs avoide.

Ans. Lying, (as I layd before) theft,
anger, and filthy talking: and out of the
fift Chapter, couetousnesse, fornication,
drun-

drunkennesse, false doctrine, foolish and idle iesting.

Qu. What is a Lye?

A lye

Ans. A counterfeite and false declaration of the thought and minde, as when we speake one thing, and think another.

Qu. What is Theft?

Theft.

An. Not only to steale with the hand but all manner of deceit and vnlawfull gaine.

Qu. What is Anger?

Anger.

Ans. A desire of reuenge for some wrong done vnto vs, or vnto them whom we loue.

Qu. Of how many sorts is it?

A. Of two.

Q. Which be they?

A. Naturall and Diabolicall.

Q. What call you naturall anger?

An. The anger that is in a Magistrate towards the Subiect, a Father towards his Childe, or a Master towards his Seruant or Scholler, for the due correction of such vices as they perceiue in them to dishonour God.

Qu. What is Diabolicall anger?

A. So to be incens'd as to wish the destruction of any one.

Qu. Wherein consisteth filth by communication?

Ans. In swearing, cursing, blaspheming.

Ephesians.

ming, immodest words, and idle iesting.

Qu. How must Christians then frame their dayly conference?

Ans. In such sort as it may be to the edification one of another, speaking vnto themselves in Psalmes, and Hymnes, and spirituall Songs, and giuing thanks to God for all things, ch. 5. 19. 20.

Covetousnes. Qu. What is Couetousnesse?

Ans. A greedinesse of gaine, without regard of their owne necessities, or the necessity of others.

Fornication. Qu. What is Fornication?

A. A polluting of the soule with lust of the body.

Drunkennes. Qu. What is drunkennesse?

Ans. A confounding of the reason and the senses by immoderate drinking.

False doctrine. Qu. What is false doctrine?

A. Any thing that is taught contrary to the truth of Gods Word.

Qu. How are they said to leade their liues that delight in any of these abuses?

A. Improvidently.

Qu. Why?

Ans. Because they neglect the will of God to follow their owne waies.

Q. How are they said to leade their liues that abhorre them?

Ans. Circumspectly.

Qu. Why?

Ans. Because they preferre the will of G O D before their owne imaginations, chap. 5. 15-17.

Qu. *what is Pauls particular exhortation in this Epistle?*

A. The dutie of Husbands and Wiues, Parents and Children, Masters and Seruants.

Qu. *what is the duty of Husbands to wards their wiues?*

Ans. To loue them as Christ loued his Church, who gaue his life for it, chap. 5. 25.

Qu. *What is the duty of wiues to wards their Husbands?*

An. To submit themselues vnto their Husbands as vnto the Lord, ch. 5. 22.

Quest. *what is the duty of Parents to wards their Children?*

Ans. Not onely to feed and cloath them, but to bring them vp in the feare of the Lord, chap. 6. 4.

Qu. *what is the duty of Children to their Parents?*

Ans. To honour and obey them with bodily reuerence, and with the vnfained loue of the heart, chap. 6. 12.

Qu. *what is the duty of Maisters to their Seruants?*

An. Not to defraud them of their due, nor to vie cruelty towards them, remem-

Ephesians.

bring that they themselves haue also a Master in heauen, chap. 6. 11.

Qu. What is the duty of seruants to their Masters?

Ans. To obey, and labour for them in singlenesse of hart, and not with eyeseruice.

Qu. How is that?

An. To doe all things (whether their Masters be absent or present) as if God beheld them :

Q. How doth St. Paul wish the Ephesians (and in them vs) to arme our selues for the accomplishing of these and all other duties?

Ans. First, to gird vs with the girdle of truth: secondly, to put on the brest-plate of righteousness: thirdly, to be shod with the shooes of the preparation of the Gospell of peace: fourthly, to take the shield of faith: fifthly, the helmet of saluation: sixthly, the sword of the spirit, chap. 6. 14. to 17.

Qu. What is understood by the girdle of truth?

A. A binding of our selues to the obseruation of the Word of God.

Qu. What by the brest-plate of righteousness?

An. A good conscience or innocency of life.

Brest plate of righteousness Qu

Qu. what by the shoes of peace?

A. Friendly and quiet conuersation.

Qu. what by the shield of Faith?

A. The rightcouſneſſe of Chriſt, able (like a braſen ſhield) to protect & couer vs from the darts of the world, the fleſh, and diuell.

Q. what by the helmet of ſaluation?

A. ſ. The ſtrength and the power of Chriſt, being for our ſakes vanquiſher of hell, death, and ſinne.

Qu. what by the ſword of the ſpirit?

Anſw. The Word of the euer liuing God, which as a ſword wee muſt draw forth to defend our ſelues, and offend our ſpirituall enemies.

Qu. what the ſpeciall quality required of him that is thus armed?

A. Prayer and continuall thankfulneſſe, ch. 6. 11.

To the PHILIPPIANS.

QUESTION.

What were the Philippians.

A. Exiles of Philippi, a City in Macedonia, where Saint Paul had planted the Goſpell.

What moued him to write vnto them?

Philippians.

A. Two things.

Q. *Which be they?*

Ans. First, the generall care he had for all the people of God: secondly, that he might shew his thankfulnessse toward the Philippians.

Qu. *For what?*

A. For sending him reliefe after they knew he was prisoner in Rome.

Quest. *By whom did they send him reliefe?*

A. By Epaphroditus a professor of the Gospell.

Q. *How doth hee shew his thankfulnessse towards them?*

A. Two wayes.

Qu. *Which be they?*

A. First, in praying God for them, and then in praying vnto God for them.

Q. *How doth he praise God for them?*

Ans. In that it had pleased him to receiue them into the fellowshippe of the Gospell, chap. i. 5.

Qu. *How, and in what sort doth hee pray for them?*

A. Three manner of wayes.

Q. *Which be they?*

A. First, that God, which had begun this worke in them, and would continue it vntil the day of Christ Iesus, chap. i. 8.

Secondly, that they might bee able, through his grace, to discern true doctrine from false, ch. 1. 10.

Thirdly, that they might abound in loue, and in the works of righteousness, chap. 1. 11.

Quest. How doth he encourage them, lest his imprisonment should make them faint?

A. Three waies.

Q. Which be they?

An. First, in respect of others: secondly, of himselfe: thirdly, by the example of Christ.

Qu. How in respect of others?

Ans. That as others in beholding his constancy were boldened, and did more frankly professe Christ, so hee hoped they would doe, chap. 1. 14.

Qu. How doth he encourage them in respect of himselfe?

Ans. That as he knew Christ should be magnified in his body, whether hee liued or dyed; so hee doubted not, but that they would be of the same mind, ch. 1. 10.

Qu. How by the example of Christ?

Ans. That as Christ being God became man; being free, became bound; being Lord and Master over all, became a seruant to all; and for our sakes was

Philippians.

content to suffer all reproach and tyranny: yea, death it selfe; so we for his sake should not refuse to doe the like, chap. 2. 5. to 11.

Qu. what reason doth hee alledge the better to perswade vs thereunto?

A. A two fold reason.

Qu. What is that?

An. First, as touching the reward of our persecutors: secondly, as touching the reward of vs that are persecuted.

Qu. what doth hee say shall bee the reward of our persecutors?

A. Perdition.

Q. what of vs that are persecuted?

A. Saluation, chap. 1. 28.

Qu. How doth hee conclude these circumstances?

Ans. With a necessity to suffer with Christ, if we will be thought to beleeue in Christ, chap. 1. 29.

Qu. what doth Paul exhort vs unto in this Epistle?

Ans. Concord, meekenesse of mind, and godly conuerlation.

Qu. How to concord?

An. That we be of one iudgement in Religion, chap. 2. 2.

Q. How to meekenesse of minde?

Ans. That nothing be done through vaine-glory but euery man to esteeme other

other better then himselfe, ch. 2. 3.

Qu. How to godly cennersation?

A. That whosoever is true, iust, and of good report, him to follow, ch. 4. 8.

Q. Who doth he bid vs beware of?

A. False Teachers.

Q. What names doth he attribute vnto false Teachers, whereby to know them?

Ans. He calleth them dogges, euil-workers, counsers, belly-gods, enemies to the Crosse of Christ, and minders of earthly things, chap. 3. 2. 18. 19.

Q. And wherefore doth he call them dogs?

Ans. Because like dogs, they barke against the doctrine of the Gospell.

Qu. And why euil-workers?

Ans. Because in the haruest of the Lord they seeke not his glory, but their owne commodity.

Q. Why counsers?

Ans. Because they teach that Circumcision, and the workes of the Law are necessary to saluation.

Q. Why belly-gods?

A. Because to satisfie the lust of the flesh, they care not with what ceremonies they seduce Gods people.

Q. How enemies to the crosse of Christ?

Ans. Because they are Christians in name onely, and not in deed.

Qu. Why minders of earthly things?

Philippians.

A. Because their chiefest care is to be rich, and rise to promotion.

Qu. How doth Paul make knowne the true Ministers of God?

A. By five speciall notes.

Q. Which be they?

Ans. First, he saith, they hold it glory to dye for the confirmation of their Disciples faith, Chap. 2. 17. Secondly, they put no confidence in earthly things, chap. 5. Thirdly, they doe esteeme all things losse, and as very dung, for the excellent knowledge of Christ, chap. 3. 8. Fourthly, they preach the righteousness of Christ, and not mens works, ver. 9. Fifthly, their conuersation is in Heauen; from whence they expect Christ, by whose comming they hope to be made immortall, Chap. 3. 20. 21.

Q. what is it to haue our conuersation in heauen?

A. To liue like a Saint on earth.

Qu. That we may be able to doe so, what is required of vs?

A. Three things.

Qu. which be they?

Ans. Faith towards God, loue towards our neighbour, and sobriety towards our selues.

 To the COLOSSIANS.

QUESTION.

WHat are the Colossians?

Ans. A people dwelling in Colosse, a City of Phrygia, whom Paul saluteth in the name of Christ.

Qu. After his salvation what did he?

A. Gave God thanks for them.

Qu. Why?

Ans. Because of their faith in Christ Iesus.

Q. How doth he strengthen that faith?

Ans. First, by prayer, and then by exhortation.

Qu. To whom did he pray?

A. To God.

Q. For what?

A. For six things.

Q. Which be they?

Ans. First, that they may be filled with the knowledge of the will of God, in wisdom and spirituall vnderstanding, chap. 1. 9.

Qu. What is wisdom?

Ans. The knowledge of heavenly things.

Q. Proceed: what is the second thing?

R 9

Ans.

Colossians.

Ans. Secondly, he prayeth that they may walke worthy of the Lord, Chap. 1. 10.

Qu. How is that?

Ans. To the honour of God, and the profit of others.

Qu. what is the third thing?

An. That they may be fruitfull in all good works, chap. 1. 10.

Qu. what call you good workes?

An. The testimony of a liuely faith, set forth by the deeds of mercy.

Q. What is the fourth thing?

Ans. That they may increase in the knowledge of God, chap. 1. 10.

Q. How shall they increa'e?

Ans. By the dew of Gods mercy, and the Sun-shine of his righteousness.

Q. what is the fift thing?

A. That they may be strengthened.

Qu. with what?

Ans. With the glorious power of Christ.

Qu. To what end?

An. To endure with patience and ioy the afflictions of this life, chap. 1. 11.

Q. What is the sixt thing?

An. That they may be alwaies thankfull vnto God.

Qu. Doth he shew any reason why they ought to be thankfull?

An.

Ans. Yes, first in that God hath made them meete to be partakers of the inheritance of Saints: and secondly, in that he had deliuered them from the power of darkenes, and brought them into the Kingdome of light, chap. 1. 12. 13.

Qu. By whose meanes?

Ans. By Christ the Redeemer the Image of the inuincible God, the Head of the Church, the first borne of the dead, and the Peace-maker betweene God and man.

Qu. What doth hee exhort them vnto?

Ans. To cleaue to none but vnto Christ.

Qu. Why?

Ans. Because in him onely they shall be compleat and perfect, chap. 2.

Qu. Where must wee seeke him?

A. In heaven.

Q. How?

A. By setting our affections on things that are aboue, and not on things that are on earth, chap. 3. 2.

Qu. When are our affections set vpon things that are aboue?

A. When we liue after the good motions of the spirit.

Qu. When vpon things that are vpon the earth?

Colossians.

A. When wee liue after the desires of the flesh.

Qu. Shew me a difference betwixt the spirit and the flesh?

An. The flesh saith, rather feale then suffer want; the spirit sayth, thou shalt not couet another mans goods: The flesh sayth, reuenge where thou hast taken wrong; the spirit saith, forgive, as Christ hath forgiven thee, ch. 3. 13.

Q. When doth this spirit fall upon vs?

A. In Baptisme. ~~renewed~~

Q. How may we riche this spirit?

A. By abusing the good graces of God, which it bringeth with it: as by turning malice into cruelty: humility into pride, and by applying the time appointed to Gods seruice, to the seruice of the world.

Qu. How is time lost to be redeemed?

An. By spending it more vertuously then heretofore we haue done: as, if wee haue been carelesse, now to be watchfull: if we haue forgot God, and his benefits, now to pray vnto him, and be thankfull: if we haue been idle talkers, now to season our words with the salt of wisdom and edification, chap. 4. 2. 6.

The first Epistle to the THESSALONIANS.

Question.

How is this Epistle diuided?

A. Into two parts.

Qu. Which be they?

A. Into a commendation, and an exhortation.

Qu. whom doth Paul commend?

A. First, the Thessalonians, then himselfe.

Qu. For what doth hee commend the Thessalonians?

A. First for their readinesse to heare; and secondly, for their profiting by hearing.

Qu. How did he know that they profited by hearing?

An. By three things which he saw begin to flourish amongst them.

Q. And what are these?

A. Effectuall faith, diligent love, and patient hope, chap. 13.

Qu. what is effectuall faith?

An. That faith which bringeth forth good works.

Qu.

I Thessalonians.

Qu. Diligent loue, what is it?

A. That loue which hath a care to benefit whom it loueth.

Qu. Patient Hope, what is it?

Ans. Hope that giueth a man courage to endure all the afflictions of this life without repining, because he depends vppon the reward promised in Christ.

Q. And what is that?

A. Eternall life.

Q. How many kindes of loue are there?

A. Three.

Q. Which be they?

Ans. First, loue in the Magistrate to labour for the glory of God and benefit of the Common-wealth: Secendly, loue in the Minister to feed his flocke: Thirdly, loue in the priuate man, to maintaine the welfare of his friend and neighbour.

Qu. How doe they receiue the Gospel, that receiue it with such profit?

An. They receiue it not in word only, but in power also, chap. 1. 5.

Qu. What assurance doth it bring vnto them?

An. That they are the elect Children of God, chap. 1. 7.

Q. But what are such men vnto God?

A. A glory.

Qu.

Q. VVhat vnto the world?

A. A good example, ch. 1. 7.

Quest. How doth Paul commend himselfe?

An. First, for his loue towards them: secondly, for his diligence in teaching: thirdly, for his purity of doctrine.

Q. VVherein did he shew his loue?

A. In foure respects.

Q. Which be they?

Ans. First, in protesting, that he was not onely willing to haue dealt the Gospell vnto them, but also his owne life: Chap. 2. 8. Secondly, in sending *Timothius* vnto them for their comfort when he could not come himselfe, chap. 3. 5. Thirdly, in esteeming their constancy in the faith, his life; and their fainting his death, chap. 3. 8. Fourthly, in continuall praying for them, that their hearts might bee stable and vnblameable in holinesse before God and the world, chap. 3. 13.

Qu. wherein did he shew his diligence in teaching?

A. In that he laboured night and day for their instruction, chap. 2. 9.

Qu. VVherein the purity of his doctrine?

A. In that it was without deceit, flattery, couetousnesse, vaine glory; and not to please men but God, ch. 1. 15. to 18.

Qu

I Thessalonians. I

Qu. Was not Paul vaine-glorious then when he did thus praise himselfe?

A. No.

Q. Why?

A. For two causes.

Q. Which be they?

Ans. First, in that hee did it not to winne praise to himselfe, but to allure them to embrace the Gospell which he taught. And secondly, to shew what difference there was betwene him and his doctrine, and the false teachers, and their doctrine.

Qu. What doth he exhort the Thessalonians vnto?

A. To keepe their bodies as vessels of holinesse.

Qu. Why?

A. Because God hath called them not to vncleannesse, but to purity of life, ch. 4. 7.

Qu. What must they doe to keepe their bodies holy to the Lord?

Ans. Fly from lust, oppression, fraud, contention, idlenesse, and all appearance of euill, chap. 4. 3. to 12. and ch. 5. 22.

Q. What doth he annexe to this exhortation?

A. A reprehension.

Q. For what doth he reprehend them?

A. For two things.

Qu.

Qu. which be they?

Ans. For mourning for the dead, and curious searching to know when should be the time of Christ his second coming.

Quest. Ought wee not then to mourne for the dead?

An. No, not in that manner as Infidels doe, which thinke their dead shall neuer rise againe.

Qu. How then?

A. As good Christians should, who account of death, but as a sleepe, out of the which the faithfull shall one day awake, to their eternall life, chap. 4. 14.

Qu. Why doth he forbid them to search for the time of Christ?

A. For two causes.

Q. which be they?

An. First, because they can neuer certainly know it, being a thing hidden from the Angels in Heauen, much more for men on earth; & secondly, because hee would rather haue them make themselves ready thereunto, knowing it will come suddenly, and as a thiefe in the night, then for to enquire after the houre.

Qu. How must they make themselves ready for it?

Ans. In walking like the Children of light,

2 Thessalonians.

light, and not like the Children of darknesse, ch. 5. 5.

Qu. *How is that?*

An. In peace and loue one toward another, in watching, praying, continuall thankes-giving, hearing the Word preached, and reuerencing the Ministers chap. 5. 6.

2 THESSALONIANS.

Question.

What is to be gathered out of this second Epistle to the Thessalonians?

A. The tryall of faith.

Q. *How is faith tryed?*

A. By afflictions.

Q. *What is the fruit of affliction?*

A. Patience, chap. 4.

Q. *And what proceeds of Patience?*

A. The righteous iudgement of God, chap. 1.

Qu. *who will God iudge?*

A. The afflicter and the afflicted.

Q. *How will he iudge the afflicter?*

Ans. In flaming fire, rendring vengeance, chap. 1. 8.

Qu. *How the afflicted?*

An.

Ans. In mercy giuing them rest, chap.

1. 7.

Q. when shall this iudgement be?

An. At the latter day, when the Lord Iesus shall shew himselfe from Heauen with his mighty Angels, chap. 1. 7.

Q. What shall be a signe of that day?

An. The falling away of many from the faith, chap. 2.

Quest. By whose meanes shall they fall away?

A. By the meanes of Antichrist.

Q. what is Antichrist?

An. The man of sinne, that opposeth himselfe against all that is Gods, ch. 2. 4.

Q. By whom will he worke?

A. By Sathan.

Q. In what manner?

An. With great power, but in all de-
ceiueablenesse, chap. 2.

Q. Amongst whom?

A. Not amongst the Elect, but them
that shall perish, ch. 2. 10.

Q. why not amongst the Elect?

A. Because from the beginning they
are chosen to saluation, chap. 2. 13.

Qu. Therefore what ought to be the case
of the Elect?

A. To stand fast to the doctrine which
they haue receiued, ch. 2. 15.

Qu. what is the meanes whereby they
may

2 Thessalonians.

may be able to stand fast?

A. Prayer.

Q. what must they pray for?

A. Two things.

Q. which be they?

A. That the word of God may haue free passage, and that they may bee deliuered from the company of the wicked, chap. 3. 15. 16.

Q. whose steps doth Saint Paul commend them to follow?

A. His owne.

Q. where in?

A. First, in vprightnesse of mind, and then in labouring before they eate, chap. 3. 7. 12.

Q. How must they be used that follow not his instruction?

A. Excommunicated, chap. 3. 14.

Q. Tell me what excommunication is?

A. To be banished the Congregation of God.

Q. How, as an enemy, utterly to be cast off?

A. No, but as a friend, to be wooed to amendment of life, ch. 3. 15.

TIMO-

I TIMOTHIE.

Question.

What was Timothy?

A. A Disciple of Pauls, and a professor of the Gospel.

Q. Where did he professe it?

A. In Ephesus.

Q. What doth Paul admonish him of?

A. His duty.

Q. In what consisted his duty?

Ans. In reading the Word, and rebuking of sinne.

Q. How must we rebuke sinne?

A. Openly.

Q. Why?

A. Because others may take heed, ch.

5. 20.

Q. Is there no difference to be made?

A. Yes.

Q. In what?

Ans. The elder sort must be rebuked as Fathers, the younger as brethren, ch.

5. 1.

Q. How must he teach all men?

A. To pray.

Q. In what sort?

A. By lifting vp of pure hands, c. 2. 8.

Qu.

1 Timothie.

Qu. For whom?

An. For all people, but especially for Princes and Rulers.

Qu. To what end?

Ans. That vnder their authority we may lead a godly and peaceable life.

Qu. How all women?

A. To array themselues with shamefastnesse and modesty, and not with gold, pearle, or broydered haire, chap. I. ver. 6.

Qu. How Ministers?

A. To be blamelesse, the husband of one wife, watchfull, sober, harbourous, apt to teach, no drunkard, quarreller, or couetous, ch. 3. 2. 3.

Q. How widdowes?

Ans. To exercise deeds of charity: to bring vp their children vertuously: not to be idle praters, gadding from house to house, chap. 5. 10. 13.

Q. How rich men?

A. Not to be high-minded, nor put confidence in vncertaine things: but be ready to distribute to them that want, ch 6. 17.

Qu. what is the best giue?

A. Godlinesse, chap. 6. 6.

Q. why?

An. Because they that would be rich, fall into many temptations, and snares, that

that may drowne them in perdition and destruction, chap. 6. 9.

2 TIMOTHIE.

Question.

How is this Epistle diuided?

A. Into two parts.

Q. Tell me which be they?

A. Into an exhortation, and a Prophesie.

Q. But what doth Paul exhort vnto?

A. Steadfastnesse in faith, & patience in suffering for the same, ch. 1. 14.

Qu. Why?

A. Because those that wil raigne with Christ, must suffer with Christ, Chap. 2. 2.

Qu. By what example?

An. By the example of the Souldier, Husbandman, & of him that contendeth for a masterie: neither of which receiueth recompence except they first labour, chap. 2. 4. 5. 6.

Q. what hindereth our saluation in this behalfe?

An. Contending about friuolous & vaine questions.

Qu. How?

An.

2 Timothie.

Ans. In that they engender strife,
chap. 2. 14. 23.

Q. Of what doth he prophesie?

A. The perillous time to come, chap
3. 1.

Q. How should the time to come be pe-
rillous?

A. By reason of wicked men.

Qu. What wicked men?

Ans. Louers of themselves, couetous,
boasters, proud, and cursed speakers, dis-
obedient to parents, without naturall af-
fection, &c. ch. 3. 2. 3. 4. 5.

Qu. By what meanes therefore doth he
teach Gods Ministers to repress the ma-
lice of such men?

An. By preaching the Word in season
and out of season; by improving, rebu-
king and exhorting with all long-suffe-
ring and doctrine, chap. 4. 2.

Paul to TITVS.

Question.

*Where was Titus when Paul writ unto
him?*

A. In Creete.

Qu. To what end was he there?

An.

Ans. To finish the doctrine which Paul had begun.

Q. How must he be armed thereunto?

An. With boldnesse, as Gods Embassadour, and by shewing himselfe an example of good workes and integritie of life, chap. 2. 7. 15.

Q. To whom?

A. To all all whom he taught.

Qu. Whowere those?

A. Both yong and old.

Qu. What doth he teach the old?

A. The man to bee sober, honest, discreet, sound in faith, loue, and patience, chap. 2. 2. The women to bee holy, and not giuen to wine.

Qu. What doth he teach the yong?

Ans. The men to be sober-minded; women to be chaste, obedient to their husbands, and no gadders abroad, chap. 2. 5.

Paul to PHILEMON.

Question.

From whence was this Epistle written?

An. From Rome.

Qu. Upon what occasion?

An. Onesimus a servant to Philemon,
S being

Philemon.

being fled from his Maister, *Paul* winneth to CHRIST, & sends him backe againe.

Qu. By what intreaty?

A. That *Philemon* would receiue him.

Qu. How?

A. As if *Paul* himselfe were present, ver. 17.

Qu. For what reason?

An. Because hee was now not onely his Seruant, but his Brother in the Lord.

Qu. How?

A. In that hee professed the Gospell

The Epistle to the HEBREWES.

QUESTION.

V V How writ this Epistle?

A. It is not knowne.

Qu. What is handled in it?

Answ. The difference betweene the Priest-hood of Christ, and the Leuiticall Priest-hood.

Qu. How doe they differ?

A. In five points.

Q. Which be they?

Answ. As touching the Office, the Tem-

Temple, the Sacrifice, the Cermonies, and the effect.

Qu. How doth they differ as touching the office?

Ans. The Priesthood of the Leuites was externall, and after the order of Aaron: the Priest-hood of Christ is spirituall, and after the order of Melchisedech.

Qu. What is it to be a Priest after the order of Melchisedech.

Ans. To be a Priest, a Prophet, and a King, not for a moneth, a yeare, or an age, but for ever, ch. 7. 3. & 23.

Qu. why are these three titles attributed?

Ans. Because he sanctifies vs from sin, teacheth vs by his wisdom, & gouernes vs by his power.

Qu. How doe they differ as touching the Temple?

Ans. The Temple of the Leuites was built with hands, and to endure but a time: the Temple of Christ is built by the Holy Ghost in eternity, ch. 8.

Qu. How do they differ as touching their sacrifices?

Ans. The Leuites did offer the blood of Goates & Bulls, but Christ; his owne precious blood.

Qu. How touching their Ceremonies?

Hebrewes.

An. The Ceremonies of the Levites were corporall, as the attyring of the body, and other extenall observations: but the Ceremonies of the Gospell are spirituall, as the vertuous disposition of the soule.

Quest. How touching their effects?

An. The sacrifices of the Levites, though many times offered, did scarce sanctifie the body: the Sacrifice of Christ, but once offered, sanctifies both body and soule, chap. 9. 14, & 28.

Qu. In whom?

Answ. In all that haue faith.

Quest. What is faith?

An. The ground of things which are hoped for, and the euidence of things which are not seene, chap. 11. 1.

Qu. How do the temples of Moses and Christ agree?

An. The Temple of Moses had three seperations, as the holiest of all, where into the high priest onely entered, & that but once euery yeare: the Tabernacle of the Congregation, where the Levites remained, and the open court, where the people had resort, So in the Temple of Christ, there is the spirit, the soule, and the body.

Qu. What difference is betweene the spirit and the soule?

An.

An. By spirit is vnderstood regeneration through faith in Christ, and by soule is vnderstood man in his first corruption; liuing according to the rule of reason, without the knowledge of GODS Word or faith.

Qu. Being once grafted in faith what is it to fall from it?

Ans. Sinne agaynst the Holy Ghost, which is vnpardonable, chap. 6. 4. & ch. 10. 20.

Qu. How may we fall from faith?

A. If when once wee haue receiued the knowledge of Christ, wee afterward deny him.

Qu. What therefore are the Hebrewes counselled to doe?

An. To keepe the profession of their hope without wauering, chap. 10. 23.

Q. How must that be?

A. Through patience.

Qu. Wherein?

A. In esteeming light the troubles of this life, by setting before our eyes the ioy of the world to come.

Qu. What haue we to encourage vs?

A. The words of our Sauiour.

Q. What are they?

Ans. My sonne, faint not when thou art rebuked, for whom the Lord loueth hee chasteneth, and scourgeth every son

that he receiveth, chap. 12. 5. 6.

Qu. Is there nothing else required but patience?

A. Yes, the sacrifice of a Christian.

Q. What is that?

A. To praise God alwaies, and distribute to the poore, chap. 13. 15. 16.

The Generall Epistle of JAMES.

Question.

VVhy is this called the Generall Epistle of James?

Ans. Because it is not writ to any one man or Country, but generally vnto all the Iewes, dispersed through many Countreyes.

Qu. what doth it containe?

Ans. The effects of our Iustification, as Paul to the Romanes declared the cause.

Qu. what is the cause of Iustification?

An. Faith.

Qu. What are the effects?

An. Good workes, chap. 2. 24.

Qu. How is faith divided?

A. Into two parts.

Qu.

Qu. which be they ?

A. A lively Faith, and a dead faith.

Qu. which is a lively faith ?

Ans. Faith made knowne by good workes.

Qu. what is a dead sayth ?

An. Faith without good workes, and so the diuell is sayd to haue Faith, chap. 2.17.19.

Q. what be the good workes St. James exhorteth vnto ?

A. Patience, prayer, loue, to beware of ambition, swearing and contention, to bridle the tongue, and rule the affections, not to speake euill one of another, not to be friends of this world.

Q. From whence proceeds good workes ?

A. From God, ch. 1.7.

Qu. From whence euill ?

A. From our owne concupiscence, chap. 1.14.

Q. what saith S. James of patience ?

Ans. Blessed is the man that endures temptation, for when hee is tryed hee shall receiue the Crowne of life, Chap. 1.12.

Q. what saith he of Prayer ?

Ans. Let him that asketh, aske with faith, and wauer not, chap. 1.6.

Qu. Of loue what saith he ?

An. Hee that loueth his neighbour as him-

James.

himselfe, fulfilleth the law, chap. 1.6.

Qu. Of ambition, what?

An. God reiected the proud, and giues grace to the humble, chap. 4.6.

Qu. what of swearing?

An. Before all things (my brethren) sweare not, neither by heauen, earth, nor any other oath; but let your yea, be yea, and your nay, nay, lest you fall into codemnation, cha. 5. 12.

Qu. what of contention?

An. Where enuing and strife is, there is all manner of euill workes, cha. 3. 16.

Quest. what of the tongue?

An. That it is a fire, and a world of wickednesse: defiling the whole body, if it be vngouerned, ch 3. 6.

Qu. what of euill speaking?

An. If a man speake euill of his brother, he speaketh euill of the law, chap. 4. 11.

Qu. who are the friends of the world?

Ans. Such as esteeme more of riches, honours, and such, like, then of the word of God.

Qu. what saith S. Iames of such men?

An. Hee bids them weepe and howle for the miseries that shall come vpon them: their riches are corrupt, and their garments are moath-eaten, their gold
and

and filuer is cankered, and the rust thereof shall be a witnesse against them, chap. 5. 1. 2. 3.

Qu. What is the best vse of riches?

Ans. To employ them in doing good, as in relieuing the poore, the fatherlesse and widdowes, and that is called true Religion, and vndefiled before God, chap. 1. 17.

Qu. Euery one therefore that heareth the word of God is not Religious?

Ans. No, but such onely as are doers thereof, chap. 1. 22.

The first Epistle Generall of PETER the Apostle.

Question.

V What is contayned in this first Epistle of Peter?

A. Three things.

Q. Which be they?

A. 1. The calling of Christians, their dignity, and fruits of their calling.

Qu. Who hath called them?

An. Christ.

Qu. How?

An. Through obedience and sprinkling

I Peter.

ling of his bloud, chap. 1. 2.

Qu. To what?

Ans. To an inheritance immortall and vndefiled, that fadeth not away, but is reserved in heauen for vs, ch. 1. 4.

Q. How must we apprehend it?

A. By faith, chap. 1. 5.

Q. What is the dignity of Christians?

A. They are said to be a royal Priesthood, a holy Nation, a peculiar people, chap. 2.

Q. What is the fruit of their calling?

A. To shew the vertue of him that called them, chap. 2.

Q. How is that?

Ans. Being holy as he is holy, and since he hath called vs out of darkenesse in light, to walke as in the day time, by laying aside all maliciousnesse, all guile and dissimulation, all enuy and euill speaking, chap. 2. 1. & 9.

Qu. How shall we doe these things, the world euery houre prouoking vs to the contrary?

Ans. By setting before vs the example of Christ, which gaue his life for his enemies; and when he was reuiled, reuiled not againe, and when he suffered threatned not, but committed it to him that iudgeth righteously, ch. 2. 2. 1. 22.

Qu. What brings vs to this obedience?

An.

Ans. The loue we owe to Christ that hath begotten vs a new, to righteousnes; and the feare not to bee partakers of his mercies, because of the small number of them that shall be saued.

Qu. *Who is the efficient cause of our saluation?*

An. God the Father.

Qu. *who is the materiall cause?*

Ans. The obedience of Christ to the Crosse.

Qu. *what is the formall cause?*

A. Our effectuell calling.

Q. *What is the finall cause?*

A. Our sanctification.

Q. *wherin standeth our sanctification?*

A. In two things.

Qu. *Shew me which be they?*

An. In dying to sinne, and liuing to God, chap. 4. 2.

Qu. *When doe we liue to God?*

Ans. When wee mortific the lusts of the flesh, chap. 4. 2.

Q. *wherin consisteth this mortification?*

A. In particular duties.

Qu. *what be those?*

Ans. The duties of Rulers, Subiects, Husbands, Wiues, Masters, Seruants, & Pastors of the Church, &c.

Qu. *what doth he counsell as touching every mans private selfe?*

An.

I Peter.

A. To be sober and watching in prayer.

Q. What is Prayer?

A. A calling vpon the Name of God, in the time of necessity.

Qu. What is the properties thereof?

Ans. It must be from the heart, with true faith, in the name of Christ, and in few words.

Q. What is the efficacie of Prayer?

A. It ouercommeth God, which ouercommeth all things.

Qu. What doth Peter counsell vs to doe as touching others?

Ans. One to suffer with another, to loue as brethren, to bee pittifull, not to render euill for euill, but contrariwise to blesse, ch. 3. 8. 9.

Q. Why must we loue?

A. Because God hath loued vs.

Q. Why must we suffer?

A. Because therein we are blessed, ch. 4. 4.

Qu. How must we suffer?

A. Not at murtherers, theeues, or euill doers, but as louers of faith, ch. 4. 15.

Qu. Why are we bound to these vertuous actions?

An. Because thereby God is glorified, chap. 2. 12.

The second Epistle of PETER.

QUESTION.

WHat doth Peter exhort vs vnto in this second Epistle?

Ans. That hauing once receiued the knowledge of the Gospell, to confirme and establish it in vs by good works, and to sticke vnto it, euen till the last gaspe, chap. 1. 10.

Qu. Why?

An. Because as S. Paul saith, so run that ye may obtaine, so S. Peter saith, by making sure your election, that is, in not being idle or vnfruitfull in your calling, an entrance is made vnto you into the Kingdome of our Lord and Saviour Iesus Christ, chap. 1. 11.

Qu. What is the gate vnto that entrance?

A. Death.

Q. what is death?

An. The laying downe of the Tabernacle of this flesh, chap. 1. 14.

Qu. why doth he call this flesh of ours a Tabernacle?

A. Because we dwell therein as strangers, not for euer, but for a certain time.

Qu.

2 Peter.

Qu. How doth Peter confirme the doctrine of faith?

Ans. By shewing it is no deceiueable fable, but the truth it selfe, descended from heauen, chap. 1. 17. 18.

Q. who are the impugnors of this truth?

A. Hypocrites and Atheists.

Qu. what are Hypocrites?

Ans. VVells without Water, such as pretend an outward holinesse, but inwardly are corrupt and venomous, chap. 3. 13. 17.

Qu. what are Atheists?

A. Mockers, and deriders of the Scriptures, and such as thinke there will be no resurrection, chap. 3. 3. 4.

Qu. when shall these men appeare?

A. In the latter times, ch. 3. 3.

Qu. How will they be disproued?

Ans. The heauen shall melt, and the earth bee consumed with fire, and the Lord appearing in glory, shall giue them the wages of vnrighteousnesse, Chap. 3. 10. & chap. 2. 13.

Qu. Is there any hope of escaping?

Ans. No: for he that spared not the Angels when they sinned, will not spare them, chap. 2. 4.

The first Epistle Generall of IOHN.

Question.

What is heere set downe?

A. Two sorts of Loue.

Qu. Which be they?

A. Loue of the world, and Loue called Charity.

Q. In what consists the loue of the world

A. In three things.

Qu. What be they?

A. Concupiscence of the flesh, lust of the eyes, and pride of life, ch. 2. 16.

Q. What is concupiscence of the flesh?

An. An inclination of the heart to inioy the pleasures of the body, as wantonnesse, chambering, sloath, drunkennesse, and such like.

Qu. What is the lust of the eyes?

A. A couetous and immoderate desire of worldly wealth, and all offences which doe accompany it for the obtaining thereof; as lying, theft, deceit, rapine, vsury, counsage, and such like.

Qu. What is pride of life?

An. In all things, as in meat, drinke,
appa-

I Iohn,

apparell, house-roome, and other things, to beare an arrogant contemptuous mind, striving to excell others.

Q. what doth he then say touching such liuers?

A. That God is not in them, nor they in him, ch. 2. 15.

Qu. What is Charity.

Ans. A motion of the heart, whereby we doe loue God, and in him our neighbour.

Qu. What is the loue of God?

A. To keepe his Commandements, chap. 5. 2.

Q. What is it to loue our neighbour?

A. To esteeme him as our selfe.

Q. How many kinds of loue are there?

A. Two.

Qu. Which be they?

A. True and fained loue.

Qu. which call you true loue?

A. Not only to helpe our brother with all we haue, but if need require to offer our life for him, chap. 3. 16.

Qu. which call you fained loue?

Ans. To loue in word, and not in deed, chap. 3. 11.

Qu. what saith S. Iohn, as touching true louers?

A. That they dwell in God, and God in them, chap. 4. 16.

Qu.

Q. what is it to dwell in God?

Ans. To be partakers of his grace, to the mortification of the flesh, and lively demonstration of our faith.

Qu. How should we know that G O D dwelleth in vs?

A. If wee see our brother want this worlds good, and doe not shut vp our compassion from him, but willingly relieue him, chap. 3. 17.

Qu. what is sayd of him that hateth his brother?

A. That he walketh in darkenesse, cha 2. 11. Is the child of the diuell, chap. 3. 10. abideth in death, ch. 3. 14. Is a manslayer, and barred from eternall life, ch. 3. 15.

The 2. & 3. Epistle of IOHN.

QUESTION.

TO whom were these two last Epistles written?

Ans. The one to a certayne zealous Lady; the other to Gaius a professor of the Gospell.

Q. what doth he commend in the Lad?

A. Her vertuous bringing vp of her children.

Qu.

Inde.

Qu. What in Caius.

An. His testimony of Faith, and Hospitality toward strangers.

Q. what doth he admonish them of?

A. To beware of deceiuers.

Q. what are those?

Ans. Such as would not confesse that Christ was come in the flesh.

Q. How must they entertayne them?

An. They must not receiue them into their houses, nor bid them, God speed.

Qu. why?

An. Because in so doing, they should be partakers of their euill deeds.

The Epistle of I V D E.

QUESTION.

TO whom is this Epistle written?

An. To all Christian Churches.

Qu. what doth he exhort them vnto?

A. To contend for the maintenance of their faith.

Qu. Against whom?

A. Against Sectaries.

Q. what is the condition of Sectaries?

Ans. To murmure, complayne, and walke after their owne lusts.

Q. whom doe they murmure against?

An.

A. Gouvernours.

Q. How doth he reprove them?

Ans. By the example of Michael the Archangell, who when hee stroue with the diuell about the Body of Moses, blamed him not with cursed speaking, but onely sayd; The Lord rebuke thee.

Q. What doth he meane by this example?

Ans. If it be not lawfull to raile vpon the diuell, much lesse vpon Magistrates, be they neuer so wicked.

Q. What is it to walke after our owne lusts

Ans. To be directed by carnall iudgment, and not by the spirit of regeneration.

REVELATION.

Question.

First tell mee what you vnderstand by Reuelation?

Ans. The word importeth a laying open, or an vncouering of thinges that were before hid and shut vp in secret, which no liuing soule can know, but so farre forth as God shall please to disclose the same.

Qu.

Revelation.

Qu. What is the authority of this Revelation?

An. High and mighty as proceeding from the mouth of God, by the mediation of Iesus Christ.

Qu. To whom was it given?

A. To the Apostle S. Iohn, and so consequently from him to the Church of God through all ages.

Qu. Where was Iohn when he received it?

An. In an Island called Patmos, environed with the Aegean sea, which sea divideth Europe, from Asia.

Qu. What did he there?

A. He was banished thither by the tyrant Domitian, about the yeare of our Lord Iesus 96. which tyrant sought to suppress the light of the Gospel: but the Lord in mercy did the more advance it, as appears by adding a further discovery of his will, by the booke of the Revelation.

Q. What is the fruit of this Revelation?

A. Exceeding great, as wee may gather by these words, Blessed bee they that read, heare, and keepe in memory, these things which are written in this Prophecie, chap. 1. 3.

Qu. To whom was Iohn commanded to send it?

An.

An. To the seauen Churches of Asia, namely, of Ephesus, Smyrna, Pergamus, Thyatira, Sardis, Philadelphia, and Laodicea, where after the destruction of Ierusalem, Iohn did prosecute his holy calling in the ministry?

Qu. What methode doth he use in the manner of his writing?

An. First, a friendly salutation, and then a brieve narration.

Qu. How doth he salute them?

An. By wishing vnto them grace and peace.

Qu. What vnderstand you by grace?

An. The free loue and affection which God beareth towards vs for his owne sake, although indeed wee deserue it not, but are in our selues the children of wrath and perdition.

Qu. What by peace?

An. All kinde of benefits, both spirituall and temporall, which flow vnto vs from the fountaine of grace which God the Father hath opened to the world by the meanes of his Sonne.

Qu. In whose name salutes he them?

An. In the name of the Father, the 7. Spirits, and of Iesus Christ, chap. 1. 4. 5.

Qu. What is meant by the seauen spirits?

An. The holy Ghost.

Qu. The Holy Ghost bring but one in person,

Revelation.

Son, why doth he describe him by the number of seauen?

An. Although the holy Ghost be but one in diuine essence; yet according to the seauen-fold operation which it had in the Church of *Asia*, it is called by the name of seauen Spirits, not that it is in person diuers, but in power and vertue, according to the diuersity of those subjects which it worketh.

Qu. But why is that placed in the second place, whereas the vsuall order teach vs to say the father, Sonne, and Holy Ghost: and not the Father, Holy Ghost, and so to put the Sonne last?

An. Iohn vseth this order, not that there is any degree or dignity in one person more then another: For the Father is not greater then the Sonne, nor the Sonne greater then the Holy Ghost, they are all of the same Power, Maiessty, and Glory; nor is one before another: but the reason that moued Iohn to set our Sauiour in the third place was because immediately, the narration, (which is the second point of the writing,) chiefly concerneth Christ.

Qu. As How?

An. In describing him.

Quest. How doth Iohn describe Christ?

An. Two manner of waies: first, as touch-

touching the excellencie of his glory, as hee appeared vnto him in vision, chap. 1. from 12. to 17.

Qu. What was his Office?

An. It was three fold, hee had the office of a Prophet, of a Prince, and of a Priest.

Qu. How did hee shew himselfe a Prophet?

An. In bearing witnesse of the truth, and reuealing the counsels of God vnto men.

Qu. How a Prince?

An. Two manner of waies: first, by his victory ouer death; Death is swallowed vp into victory, 1. Cor 1. And secondly, because he hath dominion ouer All principalities and powers both in heauen and vpon earth, Ephel. 1. 12.

Qu. How a Priest?

An. In that hee hath washed vs from our sinnes in his blood, by offering his body a sacrifice for vs vpon the Crosse.

Qu. Did Christ beare these three Offices onely for himselfe?

An. No, but for the benifit of the faithfull, that as he was, so they might bee both Prophets, Kings and Priests: Prophets in that he saith, I will poure my spirit vpon all flesh, and your sonnes and daughters shall prophesie: Kings, in that

Revelation.

that we shall raighe with him eternally:
and priests, for that true Christians doe
offer the spirituall sacrifice of prayer,
praise and almes deeds, Heb. 13. 15. 16.

Qu. Are then all Christians Priests alike?

An. They are as touching the sacrifice
aboue said, but not as touching Church-
gouvernement: for in this sence they are
not called Priests, but Elders or Mini-
sters.

*Quest. How doth he describe Christ, ac-
cording as he saw in vision?*

An. By certaine properties fit for the
capacity of men: as that he was in a
long robe, girt with a girdle of gold, his
hayre was white as snow, his eyes as a
flame of fire, his feet like vnto fine brasse
burning in a furnace, his voyce to the
sound of many waters, in his right hand
hee had seauen Starres, out of his mouth
went a sharpe two edged sword, and his
face shon as the Sunne shineth in his
strength.

Qu. what gather we by this description?

An. By his long robe girt vnto him,
we gather the readinesse of Christ in his
Kingly and Princely office to execute
the worke of our saluation, by his white
hayres, his fulnesse of knowledg and
wisdome, by his fiery eyes, his deepe in-
sight into the deepest corners of the
earth.

earth, and deepest secrets of mens harts; by his feete of shining brasse, the purity and brightnesse of his waies, and the power which hee hath to tread downe his enemies, and therefore are his feet rather compared vnto brasse then vnto gold, because gold is a softer mettall, and not so fit to represent his inuincible strength; by his voyce compared to the noyse of many waters, we vnderstand the sound of the Gospell, humbling some to their saluation, others to their confusion: by the stars in his right hand, his faithfull Ministers, by whom he worketh, which as starres should giue light vnto men, by their doctrine and conuersation; by the two-edged sword is vnderstood the powerfull word of God, cutting and cleansing the hearts of his children, and thrusting through the other to their destruction: and by his face shining like the Sunne at the highest, the vnspeakeable brightnesse of his grace, whereby the Church is comforted and lightned in all truth and sincerity.

Qu. Why doth he resemble the Churches to golden Candlestickes?

An. Because as the Cand'esticke doth not giue the light, but the light is put vpon it; so the Church receiueth all her light put vpon her from Christ, for the
T doctrine

Revelation.

doctrine of the Church (which is the light of the Church) is from God, and not of men.

Qu. Vnto how many points may wee draw the doctrine of this booke?

A. Into foure.

Qu. Which be they?

An. Precepts, Prophecies, Promises, and Threatnings.

Qu. wherein are the Precepts scene?

An. In the instructions given to the seauen Churches.

Qu. Upon how many generall points doe these instructions consist?

An. Vpon three: a Commendation, a Reprehension, & an Exhortation.

Quest. What doth Christ commend in them?

Ans. Their Verrues, as Patience, Labour, Zeale in the Church of Ephesus, chap. 2. 2. The works of Faith, Repentance and Charity, together with Constancy in affliction, and true Humility in the Church of Smyrna, Chap. 2. 9. Fortitude and valiant Perseuerance in the Church of Pergamus, that notwithstanding the Martyrdome of Antipas, a man there put to death for Religion, yet they were not terrified, but held fast the faith of Iesus Christ, and neuer forsooke it, chap. 2. 23. Loue and seruice toward their

their brethren, faith and assurance in the promises of God and increasing in piety, so that the end was better then the beginning, in the Church of Thyatira, chap. 2. 19. A little increase of faith, keeping of the Word of God, and a free confession of his name, in the Church of Philadelphia, chap. 3. 8.

Q. what doth Christ reprehend in them?

Ans. Their vices: as the lacke of loue in the Church of Ephesus, chap. 2. 4. Hypocrisie in the Church of Smyrna, of such as said they were Iewes, but indeed were the Synagogue of Sathan: that is, they did professe themselves Christians in word, but shewed it not in deed, chap. 2. 9.

The bearing with false doctrine in the Church of Pergamus: for they suffered the Nicholaitans amongst them, that as *Balaam* did, taught the people of God to stumble in two things, causing them to commit fornication, both in Body and Soule: in Body, by abandoning their Wiues to common vse: in Soule, by sacrificing to their Idols for superstitions sake, chap. 1. 14.

The like vice is reprehended in the Church of Thyatira, that suffered *Jesabel* a wicked woman, to set abroad false & abominable doctrine, tending to forni-

Revelation.

cation and Idolatry amongst them, chap. 2. 20.

At Sardis their workes were faire in outward shew, but inwardly nothing but filth and rottenesse, chap. 3. ver. 1.

At Laodicea they were time-servers and halted betweene two opinions, and were neither hot nor cold, ch. 3. 15.

Quest. What doth Christ exhort them unto?

Ans. Repentance and amendment of life?

Quest. To their repentance what is annexed?

A. An gracious promise to be written in the booke of life.

Qu. To their wilfull perseuerance in their sins, what is annexed?

An. A heauy threatening that hee will come suddenly vppon them as a thiefe, and they shall not know the houre, chap. 3. 3.

Qu. Having learned the state of things as they stood for the present, when this Revelation was giuen, what next succeedeth?

Ans. The Prophecie of things to come; which is either generall, as touching such things as should happen to the whole World; or particular, (but yet of more moment then the former) as touch-

touching such thinges as should happen to the Church.

Qu. What is the end of the Prophecie of the Church?

Ans. That the faithfull, admonished before-hand of the assaults and bloudie attempts which the Diuel and the world should make vpon the Church, might be confirmed in faith and patience, to stand resolute in despite of both, till the day of the comming of Christ Iesus.

Qu. What is the end of the prophecie of the world?

Ans. To shew the Iudgement that God should execute vpon the enennies of his Church, and the sealing vp of the Elect, before the execution of those iudgements, that they might bee kept from euill, as appeareth by the 7. 8. & 9. Chapters.

Qu. If the Elect were kept from euill, to what end was this Reuelation given, to forewarne them that they should suffer trouble and persecution?

Ans. To bee kept from euill, is vnderstood, that notwithstanding all the violence and persecution offered them, yet they were not ouercome; or driuen from faith, or the hope they had of eternall happinesse, but therein they did ioy and triumph, howsoeuer the World

Revelation.

thought them plunged in despayre and sorrow.

Quest. what is the second vision that Iohn had?

Ans. The vision, wherein was reuealed vnto him the Maiesty of G O D the Father, to giue the greater authority vnto this Booke, wherein his excellency is likewise set forth vnto vs (as well as the sonnes) in a description fit for our capacity.

Qu. How is the glory of the Father described?

Ans. In these sixe things: in the figures of his office, of his nature, of his assistants, of his effects, of the instruments which he employeth to that purpose, and of the euent that follow.

Qu. what is his office?

Ans. To iudge the whole earth, and therefore he is apprehended of Iohn, sitting vpon a throne, ch. 4. 2.

Qu. How is his nature represented?

Ans. By the beauty of the Iasper stone, and of the Sardine, ch. 4. 3.

Qu. who are his assistants?

Ans. The honourable company of Prophets and Apostles, cloathed in white rayment, and crowned with gold, chap. 4. 4.

Q. what are the effects of his magnificence.

Ans.

An. Lightning, thunder, and voyces,
&c.

Qu. who be his instruments?

Ans. The company of the Celestiall creatures, in number foure; that is, so many as are needfull for the execution of the will of God, through all the corners of the world; and the whole Army of creatures vnder heauen, figured vnto vs by the Sea of glasse like vnto Chrystall.

Qu. why are the celestiall creatures sayd to be full of eyes?

An. Because of their watchfulnesse in the seruice of God.

Qu. why is the first compared vnto a Lyon?

An. Because of his courage.

Qu. why the second to an Oxe?

A. Because of his strength.

Qu. why hath he the third face of a man?

A. Because of his prudence.

Qu. why is the fourth likened to a flying Eagle?

Ans. Because of his agility and swiftnesse.

Qu. what are the events that follow the description of his magnificence?

Ans. The praise and glory which the Angels giue vnto him that sits vpon the Throne, and the reuerence and homage

Reuelation.

which the Elders shew vnto him.

Qu. In what manner?

An. By prostrating themselues before him, casting their Crownes at his feete, chap. 4. 10.

Qu. Having procured so great authority to the words of this Reuelation by the description of the Maiesty of the Giver, what followes?

Answ. The presentation of the two Bookes, whereof the one being great and large, written within and without and sealed with seauen scales, containeth the History of the world, the other being but little, includeth the History of the Church.

Qu. who opens the scales of this booke?

An. Christ Iesus.

Q. were none solicited therunto but he?

A. Yes, a generall Proclamation was made by an Angel, to see if any were worthy to open it, but none, neither in heauen nor earth, nor vnder the earth, was found able, or worthy to open, or looke vpon the Booke, save the Lyon of the Tribe of Iudah, and the Lambe that stood in the midst of the Throne, and of the Elders, which was CHRIST IESVS, chap. 5. to 10.

Qu. what doe we learne by this, that none were able to uncloze the Booke but he?

An.

Ans. That he onely is the Mediatour betweene God and man, that no other creature, either in heauen or earth, is acquainted with the secret Counsels of God, or can reveale them vnto vs, but hee.

Q. Why is he called a Lyon & a Lambe, names of a contrary nature?

An. Hee is called a Lyon in respect of his power and strength; and a Lambe in respect of his patient sufferance.

Qu. What was contained in this Booke when Christ had opened it?

Ans. The eternall purpose of GOD, for the punishing and pouring forth of plagues vpon the World.

Qu. What moued him thereunto?

An. The incredulity and wickednesse of men.

Qu. What were the plagues?

Ans. Of two sorts; either such as afflicted other creatures, as the earth, sea, hearbs, plants, fountaines, &c. Chap. 8. or such as were inflicted vpon men, chap. 9.

Qu. What were those?

An. Those were of two sorts: either by way of torment, or cruell murder.

Quest. What is the cause of that Tyranny?

Ans. Smoake and Sulphure, which

Reuelation.

issued from the bottomelesse pit, whereby is figured the spirituall darkenesse, with which mens consciences were tormented: and from this darkenesse of minde, at the last did issue the other plague of slaughter and bloud-shed, so many yeares expressed and published through Christendome by the Popes of Rome, chap. 9. 15.

Quest. What is the generall vse of the precedents?

Ans. As touching the person of God, we learne three things: first, his louing fauour in denouncing and giuing knowledge before hand, by euident tokens, what rigour hee purposed to execute afterward, if he saw no amendment in the course of mens liues, chap. 6. Secondly, his mercifull care ouer his Elect, in arming them with defensue armor, to couer them against the floud of those euils that were to ouer-shaddow the whole world, chap. 7. Thirdly, the truth of his iustice in executing all those plagues vpon the world, which hee had fore-told, chap. 8. 9.

Qu. What doe we learne as touching our selues?

Ans. Three things, attention to regard the threatnings of God; repentance to bee sorry for our sinnes; and amendment

ment of life, to prevent the rigour of his iustice.

Qu. What as touching the instruments of God, which hee used in executing his will?

An. Three things: first, that they were Angels; secondly, that they were obedient at his becke: & thirdly, that they were expeditious in performãce of their charge.

Quest. What learne wee as touching the Eleſt?

Anſw. Three things; first, their place they stood before the throne, and before the Lambe, whereby it is shewed that as they are vnder the protection of God, so are they alwayes ready to doe him service. Secondly, their habit, they were cloathed in white robes washed in the bloud of the Lambe; wherby is signified their pure, peaceable, and royall dignity. Thirdly, their victory, they had Palmes in their hands, whereby wee are put in minde of the combats which they sustained for the name of God, and the eternall triumph which they have in heauen, by the communion and fellowship of our Sauour Christ Iesus, chap. 7. 9.

Qu. What as touching a naturall man?

An. Spirituall misery, which spreads it selfe into three branches: poverty of heart

Revelation.

heart for lacke of vnderstanding: blindness of minde, for lacke of faith: and nakednesse of Soule, for lacke of the white Robe of Righteousnesse in Christ Iesus, chap. 3. 17.

Qu. What as touching Regenerate men?

Ans. Three properties: strength of faith, keeping of the word of God; and free confession of his name, chap. 3. 8.

Qu. Proceed vnto the vision of the second booke: who held the second Booke in his hand.

An. A mighty Angell, chap. 10. 1.

Qu. whom doe you vnderstand by that Angell?

An. Our Sauour Christ, that held the booke open in his hand.

Qu. How is he described?

A. In great glory and magnificence.

Qu. To what end?

An. To procure the greater authority to this Prophecie following.

Qu. What was contayned in the Booke which he held?

Ans. The Prophetickall History of the Church.

Qu. To whom did he giue it?

An. To Iohn.

Qu. How did he command him to vse it?

An.

An. He bade him eate it, that is, comprehend and throughly vnderstand it.

Qu. How is the History of the Church diuided?

An. Into two parts into the ministrie or needs of the Prophets, and the whole body of the Church.

Qu. In how many things consisteth the deedes of the Prophets, or Ministers of the Church?

An. In three things, in their fighting vnder the crosse, in their murthering, & in their raising vp againe.

Qu. when began their fight?

Answ. Presently vpon the death of Christ.

Q. How long did they continue?

An. A thousand twenty & sixe yeares.

Qu. The Text saith dayes, ch. 11. 13.

An. True, but it is to bee vnderstood yeares, after the example of Ezekiel and Daniel, who interpret their visions in like manner, dayes for yeares.

Q. who was prophecied that he should murther, and almost quite extinguish their doctrine?

A. Pope Boniface the eight, who entered into the Papacie at the expiration of 1206. yeares, chap. 11. 7.

Qu. How did he enter?

Answ. Like a Foxe, by subtilty, who
in

Reuelation.

in the night by a false Oracle, perswaded his predecessor *Celestine*, to resigne his authority vnto him.

Qu. How did he rule when he had got it?

An. Like an hungry Lyon, killing and deuouring the Saints of God.

Qu. How long did he rule?

An. Three yeares and a halfe, during which time the Church of Christ seemed to be dead, and lie vnburied.

Qu. Where?

An. In the streets of Rome.

Q. The Text saith of Sodome & Egypt, how then doe you say of Rome?

An. By Sodome and Ægypt is figuratiuely vnderstood Rome, by reason of the likenesse it had with those two places for the licentiousnesse and tyranny that was practised therein: for Sodome was not at that time, & Ægypt was a Countrey, and not a Citie.

Qu. Who raised the Church againe?

An. The spirit of life comming from God, chap. ii.

Qu. When?

An. Presently vpon the death of Boniface.

Qu. How dyed Boniface?

An. Like a dogge, in prison, by the meanes of Sarra Columns, and a French Knight

Knight called Naggaret?

Qu. Did the spirit of god raise up those that had beene slaine?

An. No.

Qu. The Text saith, they ascended into heauen in a cloud,

An. We are to vnderstand by the vse of the Scripture, that the Church of the wicked is commonly called the world, or the earth, and the Church of the faithfull & elect is called heauen, therefore when it is sayd they ascended vp into heauen, the meaning is, they were withdrawne from the tyranny of this wicked world, and gathered into the celestiall Church; that is, seeing the Temple and publike places were not open vnto them, secret places were sanctified vnto them, as if it were heauen apart from the rest of the world.

Qu. what effects follow this separation?

An. Feare and terror in their enemies, ioy and thankes-giuing in the Saints of God, that he did vouchsafe to challenge his authority and soueraigoe power ouer the world, chap. 11. 12. 17.

Qu. Having touched the mystery of the Church, let vs returne to the other part of our diuision, which was the whole body of the Church. How doth the whole body of the Church diuide it selfe?

An.

Reuelation.

Ans. In two parts; Into the Iewish Christian, and into the Christian Catholike Church, which consisteth not onely of Iewes, but of the beleeuing Gentiles also.

Qu. When began the Christian Iewish Church?

An. At the instant of the conception of our Saviour Christ.

Q. When began the Christian Catholike Church?

An. At that time, when by the preaching of the Apostles, the Gentiles were conuerted and did embrace the glad tydings of the Gospell.

Qu. What doth Saint Paul heere continue for our instruction?

Ans. The estate both of the Iewish and Christian Catholike Church warfaring, or as it was subiect to the assaults of her enemies.

Qu. What is the Christian Iewish Church compared vnto?

A. Woman with child, chap. 12.2.

Qu. Why?

An. Because like vnto a fruitfull woman, it is continually to bring forth children vnto the Lord.

Qu. How is that woman described?

A. By her attire, and by her standing, chap. 12.1.

Qu.

Qu. How was his attire?

A. Of two sorts; the cloathing of her body; and the ornament of her head.

Qu. How was her body cloathed?

A. With the Sunne.

Qu. What is thereby signified?

An. The inestimable glory giuen vnto the Church of God.

Qu. How was her Head adorned?

Ans. With a Crowne of twelue Starres.

Qu. What is thereby signified?

An. The kingdome of heauen, which belongeth vnto the Church.

Qu. How did she stand?

An. Vpon the Moone.

Qu. What doe we learne by that?

An. That the true Church trampleth vnder her feete all variablenesse, vnto which all thinges vnder the Moone are subiect.

Qu. What was her conflict?

Ans. Shee trauelled, and was in danger, to haue her childe deuoured, chap. 12. 4.

Qu. By whom?

An. By a fiery Dragon that had seauen heads, & vpon euery head a crowne and ten hornes.

Qu. What doe wee vnderstand by the Dragon?

An.

Revelation.

An. Sathan.

Qu. what by his seauen heads?

Answ. His wonderfull policy and wisdom, able at once to disturbe the seauen Churches, that is, the vniuersall Church.

Qu. what by his seauen Crownes?

An. His magnificence and authority, every head being as the Head of a King.

Qu. what by his ten hornes?

An. His great power, sufficiently furnished to hurt the whole world,

Qu. What is understood by the child whom he would deuoure?

Answ. Christ mysticall, that is, one and entire Christ in a mystery, compounded of the person of Christ, as of the head, & of the body of the Church, and of all the members therof, vnited to the head, by his spirit.

Qu. How was the Church deliuered?

An. God tooke it vp into heauen, & prepared a place for the mother in the wilderness.

Qu. Did Sathans malice so end?

A. No, he gaue two assaults more?

Qu. where was the first?

An. In Heauen, chap. 12. 7.

Qu. In what manner?

An. He accused the Elect of God day and night.

Qu.

Qu. what was his successe?

Ans. He was throwne downe from thence by the power of *Michael*, that is, of *Christ Iesus*.

Qu. where was his second assault?

Ans. In earth, vpon the mother of the childe, and vpon the rest of her seed, that is, vpon the Church of the Iewes, and the Church of the Gentiles, afterward gathered together in *Christ*.

Qu. How did the Mother, that is, the Church of the Iewes escape in this assault?

An. She was carryed by the power of God, as by the wings of an Eagle into a place of refuge.

Qu. what place was that?

Ans. Pella, a Towne seated on the other side of Iordan, in a desert country.

Qu. How did Satban pursue her?

An. With a floud of Water cast out of his mouth.

Qu. what vnderstand you by the floud of water?

An. The Romanes, which destroyed Ierusalem, and the Sanctuary that was therein.

Qu. who drunke up the floud of water that it did not hurt the Church?

An. The earth; that is, the wicked sort of the the Iewes, whose bloody massacre satisfied the fury of the Romanes, so that

Revelation.

the Elect had liberty to escape.

Q. When Satan saw himself againe prevented, how did he take it?

Ans. Hee was wroth and made warre vpon the rest of the seed of the Woman, that is, vpon the Christian Catholicke Church.

Qu. How many principall things are wee to note in the History of the Christian Cathelique Church?

An. In three: her combat, her victory, and her glory.

Qu. With whom were her combats?

Ans. With two kinds of beasts: the the one whereof had seauen heads, and came out of the sea: the other had two heads, and sprang out of the earth, chap. 13.

Q. What doe you vnderstand by the first beast?

Ans. The tyranny inflicted vpon the Church by the ciuill gouernment of the Romane Empire.

Qu. What by the second beast?

Ans. The persecution of the Papisticall Hierarchie, by the succession of Popes.

Qu. Against whom doth the Church obtaine her victory?

Ans. Against the two beasts, and the Dragon before spoken of, and against the
the

the whore of the spirituall Babylon, described in the 17.

Qu. What is understood by the whore of Babylon?

Ans. The great Cittie of Rome, which raigneth ouer the Kings of the earth, ch. 17. 18.

Qu. By what meanes doth the Church get victory ouer her enemies?

Ans. By the assistance of Christ, her Head and Captaine.

Qu. Into how many parts doth his assistance spread?

Ans. Into foure: the preaching of his word, and the works of Faith, Patience, and Obedience, set downe in the foureteenth chapter, and into threatnings and iudgements proceeding from his diuine iustice, declared in the 15. and 16. chapters.

Qu. wherein consisteth the glory of the Church?

Ans. In her perpetuall tryumph in the World to come, ioyned to her Bridegroom Christ Iesus, in ioy that neuer shall haue an end; a taste of which ioy is in some sort made manifest vnto vs in chap. 21. 22.

Qu. But what shall become of the enemies of the Church?

Ans. They shall haue their portion

Revelation.

the Lake that burneth with fire & brimstone, which is the second death, Chap. 21. 8.

Q. How many kinds of death are there incident to man?

Ans. Two: the first, which is a separation of the Soule from the Body, and of this kind of death all sorts of people must taste, as well the godly as vngodly; and the second which is a separation of the soule & body from the presence of God, for euer, to remaine in darknesse, & this is the death that the wicked onely must die.



FINIS.



